

# LUCIFER.



## THE LIGHT-BEARER.

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WHOLE NO. 1082

### THE INSCRUTABLE LAW.

[The following poem, by Eugene F. Ware, Esq., of Fort Scott, Kansas, is descriptive of the case of State vs. Lewis, 19 Kan., 268, to the official report, of which it is appended as a reporter's foot-note.—Chicago Law Times.]

**LAW—PAW—GUILT—WILT.**  
When upon thy frame the law  
Places its majestic paw,  
Though in innocence of guilt,  
Thou art then required to wilt.

**STATEMENT OF CASE BY REPORTER.**

The defendant while at large,  
Was arrested on a charge  
Of heinous intent,  
And direct to jail he went.  
But he somehow felt abused,  
And through prison walls he  
And effected his escape.

Mark you now! Again the law  
On defendant placed its paw,  
Like a hand of iron mail,  
And re-coiled him into jail—  
Which said jail, while so corralled,  
He by sackage-tenure held.

Then the court met, and they  
Tried  
Lewis up and down each side  
On the good old-fashioned plan;  
But the jury cleared the man.

Now, you think that this strange  
Case  
Ends at just about this place.  
Nay, not so. Again the law  
On defendant placed its paw—  
This time takes him round the  
cape  
For effecting an escape;  
He, unable to give bail,  
Goes reluctantly to jail.

Lewis, tried for this last act,  
Makes a special plea of fact,  
"Wrongly did they me arrest,  
"As my trial did attest."  
"And while rightfully at large,  
"Taken on a wrongful charge,  
"I took back from them what  
they  
"From me wrongly took away."

When this plea was heard,  
Thereupon the State demurred.

The defendant then was pinned  
When the court was heard to say  
In a cold impassive way,  
"The demurrer is sustained."

Back to jail did Lewis go,  
But as liberty was dear,  
He appeals, and now is here  
To reverse the judge below.

The opinion will contain  
All the statements that remain.  
**ARGUMENT AND BRIEF OF APPELLANT.**

As a matter, sir, of fact,  
Who was injured by our act,  
Any property or man?  
Point it out, sir, if you can.  
Can you seize me when at large  
On a baseless trumped-up charge,  
And if we escape, then say  
It is a crime, to set away,  
When we rightfully regained  
What was wrongfully obtained?

Please the court, sir, what is  
Crime?  
What is right and what is wrong?  
Is our freedom but a song—  
Or the subject of a rhyme?

**ARGUMENT AND BRIEF OF ATTORNEY FOR THE STATE.**  
When the State, that is to say  
We, take liberty away—  
When the peddler and the hump  
Leaves one helpless in our grasp,  
Is unlawful then that he  
Shall dream of liberty.

Wicked dreams, that may in time  
Grow and ripen into crime.  
Crime of dark and denning shape  
Then, if he perchance escape,  
Everywhere enemies will red  
O'er his shattered, sin-sick soul.

**REPLY BY APPELLANT.**  
Please the court, sir, if it's sin,  
Where does turpitude begin?

**OPINION OF THE COURT, PER CURIAM.**

We don't make law. We are  
Sounded  
To interpret it as found.  
The defendant broke away;  
When arrested, he should stay.

This appeal can't be maintained,  
For the record does not show  
Error in the court below.  
And we nothing can infer;  
Let the judgment be sustained  
All the justices concur.

**REPORTER'S NOTE.**  
Of the sheriff, sir, and shag  
Glory to our earthly king.

rank high in intelligence and who have known Mr. Harman and his teachings for years do not endorse the verdict of Comstock, McAfee, Judge Landis and the jurors who sent him to prison on the absurd charge of "circulating obscene matter through the mail," several letters written to be read at the reception are printed herewith:

From Ernest Howard Crosby.

Ernest Howard Crosby, former judge of the International Court at Cairo, Egypt, distinguished disciple of Tolstoy and son of the late Rev. Howard Crosby, writes:

"No one can know Mr. Harman personally or through his writings without becoming impressed by the purity and honesty of his purpose and by the fact that his main impulse is what seems to him a high ideal. That such men should be met by the arguments of iron bars and dungeon cells shows that the spirit of Torquemada is not entirely exorcised.

"I hope that his confinement will lead to an improvement of prison conditions at Joliet and elsewhere. The subjection of prisoners to the insults of jailers and to infection and ill treatment from fellow prisoners should form no part of our corrective system at this late day.

"I am glad to know that the brave old gentleman has come out with his health unimpaired."

From the Rev. Jenkin Lloyd Jones.

Jenkin Lloyd Jones, pastor of All Souls' Church, editor of Unity, and founder of Abraham Lincoln Center, Chicago, writes:

"I have read LUCIFER for many years as one of my exchanges, and while I seriously dissent from many of its contentions, I thoroughly agree with those who deem Mr. Harman's conviction and imprisonment nothing less than a crime.

"I should be very glad to indicate such conviction by my presence at the reception, but it will be impossible for me to disengage myself from other duties at that time. So I must decline your kind invitation and use this method of greeting Mr. Harman back to the life of freedom, of which he ought never to have been deprived."

These letters are printed in precedence of the others because they are from men who recognize the right of free speech and a free press and condemn the imprisonment of Moses Harman, although they disagree with some of his views.

From Leonard D. Abbot.

Leonard D. Abbot, former editor of the Literary Digest, writes:

"TO MOSES HARMAN ON HIS RELEASE FROM JAIL.—Brother and Friend: I feel it a privilege to take part in this welcome, and only regret that I cannot be present.

"I have read your articles for several years past. I have read your letters from prison. I have felt deeply and bitterly the outrage inflicted on you. It is an outrage inflicted on many thousands of American radicals, for if it was right to put you in jail, then it would be right to put any of us or all of us there too.

"I greet you as an honored teacher, as a great pioneer of unpopular work."

From Hugh O. Pentecost.

Hugh O. Pentecost, attorney, New York city, former Baptist minister, now minister to Unity Liberal congregation, and former editor of the Twentieth Century, writes:

"Please say to the meeting of welcome home to Moses Harman, the martyr of free speech, that I am glad with all his friends that his time of trial, so far as personal imprisonment is concerned, is

### MOSES HARMAN WELCOMED BACK TO LIBERTY.

Before this issue of LUCIFER reaches its subscribers the public reception to Moses Harman, editor of LUCIFER, welcoming him back to the liberty of which he was deprived by Comstockian prurience, will have been held in Masonic Temple, Chicago. A large attendance is expected and a full report of the reception will be published in the next issue of this paper.

Among those who have consented to speak at the reception are the Rev. Walter Henry MacFadden, pastor of People's Church, South Chicago; the Rev. J. M. A. Spence, pastor of People's Church, Aurora, Ill.; the Rev. Paul Tyner, of Denver, Colo.; Dr. Alice B. Stockham, Mrs. Gertrude Breslin Hunt, Parker H. Serrin, editor and publisher of Tomorrow, and Seymour Steadman, the attorney who defended Mr. Harman at his trial.

In order to show that some at least of the men in America who

over, and I hope it will be the last time he will be called upon to undergo such suffering. May his last days be crowned with prosperity and peace."

From Alice Hubbard.

Alice Hubbard, wife of Elbert Hubbard, editor of *The Philistine*, writes:

"You say Moses Harman is with you again. Here is my heart full of gratitude and love."

From Eugene V. Debs.

Eugene V. Debs, former president of the American Railway Union, leader of the great strike for justice for the employees of the Pullman company which was crushed out by the unlawful and invasive interference of the United States troops by the order of President Grover Cleveland at the instigation of the great railroad corporations and against the manly protest of Governor John P. Altgelt, of Illinois—Eugene V. Debs, who himself was imprisoned by a United States judge without trial on a charge of contempt of court, writes:

"My heart will be with you and especially with the honored guest who will come to you from the Temple of Fame with fresh laurels added to his fair name. Moses Harman is a man with a soul and the only way the hirelings of capitalism can honor him is by persecution, and this he has borne like a martyr, gloriously crowning his life work and winning the love of every honest man and woman. Put your arms around the old man for me."

Peculiar Letter from a Bright Editor.

William Marion Reedy, the brilliant editor of the *St. Louis Mirror*, in reply to a request from the Harman reception committee to write a letter in regard to the unjust imprisonment of Moses, sent a communication which evidently was not intended to be read at the reception. Like many other intelligent persons who are unacquainted with *LUCIFER*, Mr. Reedy has gained an impression that the paper is devoted to salacious literature, and he writes:

"Broadly speaking, I am in favor of a free press, but I cannot say that I am in favor of an indecently licentious press."

No person familiar with the intelligent discussions of sexual hygiene as conducted in *LUCIFER* could regard them as "indecently licentious." It would be as absurd as it would be to refer to the report of a marriage of a couple or the birth of a child as "indecently licentious" because of the natural sequence of marriage or the necessary cause of the child's birth. Mr. Reedy admits his unfamiliarity with *LUCIFER* by writing:

"Still, while I know nothing definite, I am under the impression that Harman has printed some stuff, the salacity and ——— [The word used by Mr. Reedy and here represented by a dash is necessarily omitted for two reasons: (1) *LUCIFER* has never used that word in its columns and never will; (2) the use of that word in *LUCIFER* would make the paper liable to be held up on the ground that the word is obscene.] of which brought him justly under the ban of the law for the abrogation of nuisances. As I say, I do not know, but that is the impression I have gained in some manner."

And then he adds what should be proof that his impression is false:

"Those copies of *LUCIFER* which I have seen do not appear to have contained anything that would bring the blush of shame to the cheek of innocence—or of guilt, for that matter, and you know that guilt blushes easier than innocence."

This latter testimonial of the cautious Editor Reedy surely is good enough.

From Editor William T. Stead.

Probably no editorial writer in the world is more widely known than W. T. Stead, editor of the *London Review of Reviews*. The following letter was written by Mr. Stead on October 17, 1906, to Lillian Harman, daughter of the editor of *LUCIFER*:

"I shall be very glad if you will send me *LUCIFER* regularly to 5 Smith's Square, Westminster, London, together with any other publications issued by you which, in your opinion, I ought to have to keep me posted as to the controversy between yourself and Mr. Comstock. As I think you may be aware, I was a personal friend of Miss Craddock, whose death was directly due to the way in which the Comstock law was administered."

Protest by May Walden Kerr.

In a Socialist paper, *The Worker*, of March 10, 1906, appeared a protest written by May Walden Kerr against the conviction and imprisonment of Moses Harman, in which the editor of *LUCIFER* was spoken of as follows:

"He is a clean, kindly, cultured old man. He has fought valiantly for many years the battle for the emancipation of woman—for her political, economic and therefore social freedom. He has done this from the highest motives—for the improvement of the human race."

"Burbank improves vegetables and flowers; others devote themselves to the breeding of fine stock; and the world applauds. Harman wants to have the human race improved, and the world says 'Sh-h-h!'"

"Are not human beings of as much importance as pigs and potatoes? Is parenthood an indecent subject? Is the question of woman's rights and wrongs, of her freedom or her slavery, of no importance?"

"I appeal to every woman who has a spark of independence in her make-up to use her influence in this case of Moses Harman. Wives of workmen, wake up and do something! Think, talk, act! It isn't Moses Harman alone, nor the cause of woman's freedom alone, but the rights of humanity that are at stake."

From the Editor of "The Philistine."

It was expected that Elbert Hubbard, editor of *The Philistine*, would preside at the reception, but a lecture engagement prevented him from accepting the invitation. However, he showed his sympathy by sending \$10 to assist in paying the expenses of the meeting. Here is his brief but characteristic letter:

"I have a lecture engagement in the East on January 1, so can't be with you, but here is \$10 for the good work of freedom. My love to Moses."

To another member of the reception committee Mr. Hubbard wrote:

"I am just in from a lecture tour and find your kind letter on my table. I surely would be delighted to be with you on January 1, as you suggest, but I have a lecture date in New England on that day. Please give my love to Moses. So here is a hand-grasp over the miles."

From Dr. John E. Roberts.

The widely known and warmly loved minister of the Church of This World, Kansas City, Mo., writes:

"I had intended to visit Mr. Harman in prison—as in Jesus—and wrote him and Major MacLaughry to that effect, but being called away, I could not carry out my plan."

"I cannot be in Chicago January 1 to help welcome Mr. Harman home. Please tell him for me that I love, honor and respect him; that I feel that he is doing the work which lies nearest to my heart—namely, the liberation of mankind from tradition, superstition and convention."

"It is sad to think of, but the progress of the race is marked by Gethsemanes and Calvaries. Moses Harman has known the one. Let us spare the old sufferer from the other."

"I enclose my check for \$5."

From the Free Speech League's Attorney.

To Theodore Schroeder, 63 East Fifty-ninth street, New York city, attorney for the Free Speech League, is due the credit of opening the eyes of several hundred earnest and zealous supporters of Comstock to the crimes against humanity and the cause of purity committed by the indiscriminate enforcement of the Comstock law. In a paper read at the conference of the National Purity Federation in Chicago on October 10, 1906, Mr. Schroeder called attention to the fact that the prurient enforcers of the Comstock law, instead of directing their attention to the suppression of obscenity, were persecuting the friends of humanity who are endeavoring to enlighten the public in hygiene and were denying the freedom to teach physiology. As a result the conference adopted a resolution authorizing the appointment of a committee which shall seek to have the law declare just what obscenity is, in order that the suppression of scientific and educational literature in regard to race culture may be made impossible. This resolution was signed by Sylvanus Stall, D. D., Theodore Schroeder, Mrs. Sarah F. Bond, J. B. Caldwell, Mrs. Rose Wood Allen Chapman, Dr. Hattie A. Schweidener and Dr. Delos F. Wilcox.

Following is Attorney Schroeder's letter:

"Dear Mr. Harman: I rejoice with your other friends that you have reached the end of your incarceration for exercising your right of free speech. It is good for humanity that there are such as you who are willing to suffer that others may be warned of the progressive encroachment upon their liberties. If all yielded in slavish and unquestioning submission to legalized superstition and invasive statutes, humanity might never discover that most of its members are still barbarous enough to punish unconventional opinions, or those

expressed in unprejudiced literary style. I am glad you are not such a shirker as the rest of us.

"Your last imprisonment was the means of my giving much thought to the legal status of our 'freedom of the press.' I was surprised to find that it is abridged upon several subjects in every state in the union. Since then I have delivered several lectures and have had several magazine articles published which are calculated to clarify the public vision and enlarge our liberties. By these means I have secured influential cooperation. I have much more work of the same kind in contemplation.

"Whatever good may come to the cause of liberty through these efforts of mine, it must in justice be credited to you as one of the fruits of your martyrdom. My efforts may not avail much, but to you it may be a little consolation to know that yours have not been wholly in vain. Where all submit to the standardization of the intellect, all are slaves, and mostly without knowing it. I am glad that, unlike myself, you do not belong to the great submissive mob.

"It speaks eloquently for the breadth of your heroism that you have never suffered imprisonment for anything you yourself had written, but only because of your willingness to give others a hearing. Only those deserve liberty who are willing to defend the liberty of others.

"Our present 'obscene' superstitions, like all others before them, will be outgrown in due time. When the public unity shall have been restored the historian of the future will see to it that your name is enshrined in the hearts of humanity with the names of others who were denounced by the stupid elite of their time. A century or two hence your name will be listed with those of such martyrs of intellectual liberty as Socrates, Galileo, Copernicus, Bruno, Paine, Carlyle, Garrison and others of that royal band of the deceased among their contemporaries.

"I hail you as the chief apostle of intellectual liberty of our time, because while you are willing to suffer imprisonment for the cause, the rest of us look on while anathemas is hurled at you by the multitude, and the few other adherents to freedom's cause sacrifice only a few spoken or written words, the cheap contributions of our devotion."

#### DARES ALL FOR FREE LOVE.

Bearing on his shoulders the burden of 70 years as lightly as though they were no more than 50, Moses Harman has returned to his home, 500 Fulton street, after serving a prison sentence of one year imposed by the federal court for sending through the mails what was asserted to be improper printed matter. The objectionable articles, which dealt with the relations of men and women in the married state, were published in *LUCIFER* and *THE VOICE OF REASON*, a small magazine which Mr. Harman has published for years.

Now that he is out of prison Mr. Harman says he will take up his work in connection with the publication just where he left off when he was sentenced, even though it again leads him to the prison doors.

Limited marriage, or at least marriage that shall bind no longer than love endures, and freedom for woman from slavery to her husband are the principal tenets of the creed which Harman has long advocated in *LUCIFER* and which proved objectionable as subjects for journalistic discussion to the federal authorities. Harman contends that when a man and woman cease to love each other they should not be expected to live together for the sake of appearances. He holds that the marriage vow "to love, cherish and obey" for life is immoral, because both parties to the contract know they cannot love each other forever. His teachings, Harman asserts, tend to exalt woman, permitting her to regard herself as a human individual and not as a mere annex of some man.

Harman's hair and beard are snow white, but his eyes burn bright with enthusiasm as he talks of his beliefs. He is determined in spite of the ten months he has served in prison, four months of the time in Joliet and six months in the hospital ward of the Leavenworth (Kan.) federal prison, equivalent in all to a full year's sentence, to resume the propagation of his views through *LUCIFER*.

"I have been a teacher all my life," said Harman last night, "and I should be worse than a coward now if I laid down my work of spreading the plan of life which I believe is the only true one. I shall continue my work along the line I began it if I live, even though it take me back to prison."

During Harman's incarceration his daughter, Lillian Harman, has been publishing *LUCIFER*. She has had no trouble with the postal authorities, although she says the publication has printed the same kind of matter it did while her father was conducting it.

A reception to Moses Harman has been arranged for New Year's afternoon at the Drill Hall of the Masonic Temple. Among the speakers will be Rev. J. M. A. Spence, Rev. Walter Henry MacPherson, Rev. Paul Tynes, Dr. Alice R. Stockham and Mrs. Gertrude Breslin Hunt.

Harman says he was treated well at Leavenworth, but that at Joliet he was required to break about nine hours a day, which for one of his age he considered severe labor.—*Chicago Chronicle*, Dec. 29.

#### LOVERS, NOT OWNERS.

In the *New York World* of December 16 is found a report that is very significant of the progress now being made by the advocates of freedom in love, self-ownership in love, in opposition to the old doctrine of mutual sex ownership and lifelong promises, as the basis of conjugal union:

**DIVORCED HIS WIFE TO LIVE WITH HER UNDER NO CONDITIONS WOULD SHE DWELL WITH HIM UNLESS THEY WERE LOVERS ONLY.**

LINCOLN, Neb., Dec. 15.—Getting a divorce from his own wife, in order that they might live together, was the curious step taken by Robert F. Eaton in compliance with a letter from Mrs. Eaton, in which she wrote: "If we could live and work together as friends and lovers I would gladly wish to be with you again. Unless you get a divorce we can never do so."

When obtaining his decree from Judge Frost, Eaton declared that his wife was a devotee of magnetism and free affection. He introduced a letter containing the above assertion. It was signed "Yours for freedom and love, Anna."

Another letter, evidently written in response to an answer to the above, contains the woman's views on matrimony. She writes as follows:

"Dear Robert: I received yours. Have been too busy to write until tonight, and can only write a short letter to you even now. I am very glad to hear from you. Desire to correspond with you until we meet. I am going to reply to a few things you say and I may seem unkind or severe, but you are so blind and so foolish by sentiment that you need plain talk, especially from me.

"You say you are glad I have found some one to love, and be happy with, and some way or other I can't help but think you are married again. Now, see here, once for all, I am not married and have no intention to marry soon. I have found a few sweet, lovable men who would gladly marry me, and some hope I will yet decide to gladden their lives, but not yet. I have a work to do and am doing it.

"I don't believe in marriage any more. There is a higher law than the laws of church or state. Now, see, you and I. I know that you love me and desire to be with me; you know as well as I that I love you and desire to be with you. But see what a mistake and loss in every way our marriage was. Where if we had stayed as friends and lovers we would have been reasonably happy together, and as it is now I will never again live with you as your wife.

"If you get a divorce we can and will come together as friends and lovers, and when matters are righted, might even marry again, but the law of attraction only will hold us together. I will not tell you if I get a divorce in Deadwood, as you have not good sense enough to keep anything to yourself, but peddle everything you know or would write with the air of a much injured husband, etc., but I will write you a letter on which you can get a divorce, etc."

#### OWNING A WIFE.

That Russian in a Pennsylvania town who killed his wife and justified it in this sentence, "I have a right to kill my wife; it's nobody's business but my own," carried to an extreme length a still surviving and by no means uncommon theory of the marriage relation.

The Ten Commandments place in the same category "thy neighbor's wife" and "his ox," "his ass," "anything that is thy neighbor's." A good many well-meaning people look upon their own wife as in the same category with their domestic animals in the respect that she, too, is their personal property. Has not title passed in the marriage contract? Is she not "my" wife?

This idea of one's wife as his chattel is not inconsistent with the reality of an indulgent and affectionate nature in the man in the case. But it is inconsistent with the rights of the woman in the case—an adult, responsible human being and a free moral agent. It is the basis of the so-called "unwritten law"—the assumption by a man that a woman is not the proper or competent guardian of her own honor, and that he has a right, on proof or upon suspicion, to slay her and somebody else, as he would slay an ailing sheep of his flock and a sheep-killing dog.

Not all men and women are yet able to realize that the so-called possessive pronoun "my" sometimes denotes relation instead of possession. The phrase "my country," for instance, means a different thing when uttered by an American citizen than when uttered by the Bourbon who held that he was the state. "My wife" is a phrase like "my friend." The pronoun implies obligation and privilege, not the "right" to kill—or even to nag.—*New York Evening Mail*.



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Letters for LUCIFER should be addressed to Moses Harman, 500 Fulton street, Chicago.

## LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery—Same.

LUCIFIC—Producing light—Same.

LUCIFORM—Having the form of light—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

## HOME AGAIN.

After an absence of ten months and three days I find myself once more at my Chicago home, shaking hands and exchanging greetings with a few score friends and acquaintances who seem to be very glad to welcome me to liberty again—to such modicum of liberty as is allowed to those who do not belong to the elect and favored few who administer "law and government" in the United States of America, or the few who are the special proteges of the elect few who make and administer law and government.

While not claiming the character of the role of soldier in any sense, and while utterly opposed to war as commonly defined and practised, I feel much as I suppose a soldier feels on returning home after a brief but perilous campaign in an enemy's country, thankful that he still lives, that he brings back all his limbs, and that his health has not suffered irreparable injury.

On the morning of Dec. 26 I was met at the prison gate by near a dozen friends, most of whom live in Kansas City, Mo. From the prison I was conducted to the home of my old-time friend and helper, S. R. Shepard and there entertained with a most excellent dinner and with company for two or three hours, as described somewhat in detail in one of the newspaper selections.

Then, conducted by Kansas City friends, I went to that city and was very kindly and hospitably entertained by mine host Dr. J. E. Smith, proprietor of the Bonaventura Hotel. After supper I had the great pleasure of meeting quite a number of friends whom I had not seen for some years—altogether the evening was one long to be remembered.

Among those who met me at the prison gate and who took part in the reception at Kansas City was John A. Laut, late of New York, who is known to many of our readers as an old soldier and fighter in the army of progressive reform, having been imprisoned several times at the instigation of Anthony Comstock.

Next day, Dec. 27, I was honored by another reception and dinner at the home of Dr. L. M. Hammond, at Rosedale, Kan., a suburb of Kansas City, Mo.

At 7:30 I bade adieu to my Kansas City friends and took the Santa Fe train for Chicago. Arrived there on time Friday morning and found waiting for me at the station at least twenty tried and true friends who greeted me as a long lost brother.

From the station most of this company came with me to 500 Fulton street where the remainder of the day and evening were

spent in a most agreeable manner, conjuring notes of events and experiences of the year now ending.

Sunday evening, Dec. 30, as per announcement, I had the pleasure of addressing the Chicago Social Science League, at its hall in the Masonic Temple, of which meeting the following, clipped from the Chicago Daily "Chronicle," is a fairly good report. The article is headed, *Annals Prison Brutality: Free Love Editor Says Federal Convicts are Mistreated*:

Emerging unhampered from the completion of his fourth term in a federal prison, Moses Harman, the veteran editor of *Lucifer*, Chicago's free love organ, addressed over 200 of his followers yesterday evening in the Masonic Temple and bitterly arraigned the federal authorities for the brutality which he asserted exists in the penitentiaries.

"The people think they own the prisons," said Mr. Harman, "and that they are run for the benefit of society and for the betterment of the prisoners incarcerated in them. They are mistaken. The penitentiaries are owned by a gang of politicians to keep a certain number of fat places as rewards to ward boozers and shen for political scandalism."

The ex-prisoner gave a graphic description of the "dark hole" in which refractory prisoners are placed and with which he had been threatened because he had refused to be vaccinated. His refusal had finally been overcome by brutal force, he asserted, the operating surgeon striking him.

In the "dark hole," Mr. Harman stated, prisoners who infringe the prison rules are thrown for a period, sometimes as long as three weeks. They are chained to a post and only permitted to lie down for from two to three hours every day. The only food given them while they are in this place is a small piece of bread and some water.

"I have not the time to tell you," went on Mr. Harman, "of one-fourth of the brutality which is practiced in these prisons and which I have seen during the four terms which I have spent in jail during the last sixteen years."

At the same time the released editor said that during six months of his recent term of one year while he had been in the Leavenworth jail he had been treated more as an honored guest than as a prisoner and that the brutality which he had witnessed had been generally in other cases than in his own. One man, he said, had struck another prisoner over the head with a cane, had been sent to the "dark hole" for a week and emerged looking like a corpse.

However unpleasant may have been the prison experiences of the aged editor, who is at present 76 years old, they have not apparently altered his determination to continue the advocacy of those views for the exposition of which he became a prisoner. It is a firm voice he asserted that he would never yield or be silent in his demand for the liberty of speech on all subjects.

"May all the powers protect me," he concluded, "from yielding to the American inquisition one iota. I will not veil or equivocate my words, but will still proclaim what I think on all subjects and insist on the right to do so un molested."

The quotations in the above, purporting to be my own language, are by no means exact reproductions, and in some instances are misleading. I am anxious to do justice to so one, hence would say here that the blow from the surgeon in the Joliet prison was not violent, and may have been intended as a shock rather than a blow, but under the circumstances it seemed to me very decidedly rude. My subsequent experiences with the surgeon caused me to have a better opinion of him than did the vaccination incident. I wish here to add that the incident related of the man sent to the dark hole did not occur at a federal prison but at the Lansing, Kan., state prison more than a dozen years ago.

The Chicago Daily Inter-Ocean made a somewhat similar report of the Sunday evening meeting, but less accurate in some respects.

On Tuesday afternoon of this week, at Drill Hall, Masonic Temple, a public reception was tendered the returning prisoner, which reception was a decided success in every particular. A half dozen addresses of twenty to thirty minutes each were made, the opening address being by Rev. McPherson, of the Chicago "People's Church." I think that is the name. Another speaker was Rev. Paul Tyner, former editor of the *Arena*, a man of national reputation in reform work. Another was Gertrude Breslau Hunt, of this city, well and favorably known as a lecturer on Socialistic subjects. Another was my old friend and attorney in the federal court, Seymour Stedman; also Parker H. Sercombe, editor of *Tommorow* magazine, and several more. Many letters were read expressing regret at not being able to attend the meeting, but all sending congratulations to the ex-prisoner on his release.

Among these letters was one by R. O. Flower, editor of the *Arena*, Boston; one by Rev. Jenkin Lloyd Jones, of "All Souls Church" and editor of "Unity," this city; one by Ernest Howard Crosby (New York); one by Bolton Hall, same; one by Dr. Alice B. Stockham, of this city, and many more. In fact, the reading of the letters by Jonathan Mayo Crane, of this city, was one of the chief features of the reception.

But now I shall have to stop this recital of what was one of the



most memorable of all the experiences of my mortal life. We go to press tonight, and in order to get the forms ready no more time or space can be given to this issue of LUCIFER. It is hoped that a much fuller report will appear in our next.

For this time I can only say that I read glad, cordial and hopeful greetings to all friends who feel an interest in LUCIFER, its work and its old editor, and sincerely hope that the year now opening will be a happy and prosperous one to every reader and well-wisher of the old and yet ever young "Son of the Morning"—commonly called LUCIFER THE LIGHT BEARER. MORRIS HARMAN.

## MOSES HARMAN TALKS OF HIS REFORM WORK.

MOSES HARMAN, 77 years old, publisher of LUCIFER THE LIGHT-BEARER, of Chicago, was released from the United States penitentiary yesterday morning and there met by a committee of three men, and was escorted to Mr. Shepherd's home on Orange street, between Fourth and Fifth, where he was tendered a reception in the afternoon, which was attended by between forty and fifty Leavenworthians, most of whom he had never met.

After handshaking and receiving congratulations and expressions of sympathy and encouragement from each he gave them collectively a talk, mostly in answer to a question by a Times reporter as to what in particular he was seeking to accomplish.

Mr. Harman left at 3:15 o'clock for Chicago, where he will resume the publication of his paper, which his daughter, Lillian, has been editing during his absence. He expects to continue his agitation for woman's full recognition and equal participation in government so long as he lives.

Regarding his reform work he said to a Times reporter: "In carrying on my reform work I am actuated by the desire to educate and uplift humanity, to inspire it with high and noble ideals together with the aspiration and determination to attain the highest possible state of perfection; that is, to realize the kingdom of heaven on earth, so to speak, or what might better be termed the millennium. My hope to accomplish that object lies in woman."

"What first caused me to think of woman's possibilities for good if given the opportunity was that in all the petty persecutions for heresy endured by me while trying to hold or get employment, first as a preacher and next as a teacher, in order to support my family, men were the inquisitors and persecutors, while women were broad-minded and tolerant. With them it was more a question of heart than of head. They wanted a religion of the heart and soul—the men wanted a creedal religion of the head."

"The more I studied and observed and philosophized and pondered over this question the more I became convinced that the low moral and spiritual condition of the world was the legitimate fruit or consequence under infinite law of denying woman equal voice and power with man. The world can never grow better as long as the better half of the race is not allowed to exercise any choice or hand in directing its affairs."

"The men who first wrote the literature and creeds of the church charged woman with being an ally of the devil in bringing sin into the world and treated her as a slave, a chattel, unfit to have any voice in church or state and even unfit to sit at the table and eat with the lords and masters. But the stone thus rejected by the builders of church and state shall yet surely become the chief stone of the corner. This is my prophecy, and I am laboring with all my heart and soul, as a sort of John the Baptist, to prepare the way. Our race is advancing intellectually and mechanically, but degenerating spiritually, morally and physically. In woman lies all the hope for our future as a race. Woman can solve the problem, and it can be solved in no other way."—Leavenworth (Kansas) Times, Dec. 27.

The above report, while fair and complimentary, is not by any means a verbatim report of what I said to my Leavenworth friends. In reference to experiences as a preacher, it should be said that I did not seek employment as a minister of the gospel for the purpose of gaining subsistence for myself or family. Educated in a Southern Methodist college, I was urged to devote my life to the interests of that ecclesiastical organization. As indicated by the reporter, I soon dissolved connection with ecclesiasticism in all its forms and devoted my energies mainly to teaching in the public schools, where I met much opposition because of my religious, political and social heresies.

In passing, would say that the phrase "infinite law" is one that I never use. I have absolutely no conception of infinite law, in any proper sense of the word law. Man makes and tries to en-

force law; Nature, or the cosmic forces, make and enforce none, so far as I know.

I do not claim to be a "John the Baptist," a "Socrates"—as some call me—nor a leader of any sort. I claim simply to be an earnest, honest investigator and worker in Nature's great school, hoping to get all the good that life has in store for me and to help others all I can to the same. M. H.

## THE TWO THEORIES OF LOVE.

The sex question is essentially a question between two theories of love, the exclusivist and the varietist. Exclusivists are themselves of two kinds. Some hold that love is indivisible, and that you must either love a person with your whole heart or not at all. They consider it shocking and immoral even to try to love more than one, and their maxim is, "Put off the old love before you put on the new." The other kind of exclusivists believe that each person has a certain definite quantity of love to give away, which can neither be increased nor diminished. They think that if you love only one person, that person will get the whole of your love; that if you love two, each will get half; if you love four, each will get a quarter; and so on.

The varietist theory of love is just the opposite of this. It has been expressed with matchless force and clearness by the poet Shelley in a beautiful passage in "Epipsychion." He says:

"True love in this differs from gold and clay,  
That to divide is not to take away."

A little later he puts the idea still more forcibly:

"If you divide suffering and dross, you may  
Diminish till it is consumed away;  
If you divide pleasure and love and thought,  
Each part exceeds the whole; and we know not  
How much, while any yet remains unshared,  
Of pleasure may be gained, of sorrow spared."

In a word, the varietist entirely denies that love is either indivisible or limited in quantity. He says that you can love many persons at once, and that by loving many you increase the share of each instead of diminishing it.

Which of these theories is the true one? There is so much prejudice on this question that the best way to get light on it is to begin by analyzing some other kind of love. That is a perfectly fair thing to do, for all our loves and desires are based on the nervous system, which is governed by certain uniform laws, and it makes no difference what kind of outward objects the nerves are stimulated by. Let us, therefore, analyze the love of music.

I hear a piece of music which greatly delights me. I want to hear it again, and then again, and so on. Probably I can enjoy it a dozen times in succession, especially if it is a complex and varied piece. Whatever kind of piece it is, however, if it continues to be played over and over again I shall at last begin to lose my enjoyment, then I shall feel satiated and annoyed, and at length it will become simply unbearable.

Now suppose that instead of hearing the piece played over and over without stopping, I hear it only at reasonable intervals, say once a day, but that I hear no other piece of music. In this case I may like the piece a good deal oftener, perhaps twenty days in succession, but yet the time will come when I no longer enjoy it. However long I make the intervals, the same result will always follow in the end.

How long my disgust continues will, of course, depend on how severe the dose has been. If I have had only a little too much, I shall soon be able to enjoy the piece again, but if I have had a very bad surfeit I may be unable to bear that tune again so long as I live.

But now suppose that instead of hearing the same piece over and over again I indulge in variety in music. Suppose I hear marches, symphonies, sonatas, waltzes and all kinds of music by all the different composers. If I do that, I shall never tire of any piece. Each will be a new delight to me, but it will always be a pleasure to return to the old pieces. The first song I ever heard was "Auld Lang Syne," and I have heard it sung a thousand times since, often very badly, and often at the end of beautiful concerts, but I love it still.

Now will anyone deny that in analyzing the love of music I have analyzed sex love? Is it not true that a couple who love each other like turtle doves will, three months after the wedding, yawn with ennui in one another's presence, and breakfast together without speaking a word? If another man comes in, will not the woman's eyes sparkle and her cheeks mantle with pleasure, and will not her

tongue go like a bell? Will not the sight of a pretty chambermaid at once restore the gaiety of the husband? I need not ask, for the whole literature of the age is the record of these things. They fill every comic paper, and make up the plot of every play. And would it make any difference, think you, if the lovers lived in a "free union" instead of marrying? We in the sex movement know better. We have seen a few exclusive free unions, and the persons so united have said that a jail is better than an exclusive free union.

Thus far nearly all will agree with me. They will admit that the parallel is complete between the love of music and sex love, so far as I have gone. But only a few persons in the world have yet been able to take the remaining step in the argument. All can see that the way to continue to love a tune is to hear other tunes, but scarcely any can see that the way to continue to love a woman is to love other women, and the way to continue to love a man is to love other men. Yet this has been proved not only by reasoning but by experience. There are many couples in America and other countries who believe in variety and practice it. These couples are almost invariably happy to a degree which can hardly be equaled among any other class of people. Varietists, and none but varietists, have guessed the enigma of life.

If further evidence is needed, consider how the same rule holds in all other matters. You have a beautiful home in a delightful climate, but if you never leave it you will soon get weary of both home and climate. Take a change of air and scene, and then you will come back to your home and love it more than ever. You have a favorite study, but constant application has faded you and destroyed your interest in your work. Read a few novels, or go to the theater a few times, and then you will enjoy your work as much as ever. It is the same in everything. "Variety is the spice of life." He who saveth his life shall lose it, and he who tries to keep any person's love to himself will soon find that there is nothing left to keep; but he who encourages his lover to love as many others as possible will always find that there is plenty of love left for himself.

R. H. KENN.

### WHEN GIRLS GO WRONG.

In dealing with the girl problem in the children's court, we are dealing largely with the moral and social question. The great majority of girls brought to children's courts are brought there for offenses involving their virtue; and however much tact and discretion may be required in discussing such questions, it would be a great mistake to entirely refrain from such discussion because of the delicacy of the subject, for its very delicacy emphasizes its extreme importance. Yet, speaking generally as a public officer, it is only natural that my talk on girls must concern the evil of their lives; and I am frank to confess this has always been an unpleasant thing to do. We prefer to associate our thoughts of a little girl with all that is pure and good, and I thank God we can do this in most cases.

I have sometimes been so misunderstood in things I have said that I hesitate to make statements which might be seized upon by the alarmist or the pessimist and exaggerated far beyond their real truth. The immoral girl is exceptional; and while I might sit down in the company of fathers and mothers, and speak frankly of my experience with some cases of girls, it would be necessary to almost constantly remind them that I was speaking of the exceptional case, and there was no occasion for becoming morbid, or believing, because there are such cases, it was any indication of an immoral condition in childhood. And yet, if we discuss the troubles of girls, we are compelled to discuss matters of sex, and the ignorance, thoughtlessness and viciousness of children with reference thereto. Ignorance of parents and children is the chief cause of vice in such matters. I will therefore have to preface what I have to say with this general statement: That every father and mother may take it as an absolute fact that nine-tenths of the school boys and girls in city and country are extremely curious regarding questions of sex; and I have no hesitation in stating that boys frequently discuss it in a most improper and unfortunate way. I have been amazed to find that this same condition exists among girls, to a much greater extent than I ever dreamed. I have learned this in the children's court, after repeated experiences in talking with little girls and their mothers in the privacy of my chambers, regarding their troubles brought to my attention by parents, officers and principals of schools. Of course, it is much better that such troubles should be corrected in the home and the school, if possible, without the intervention of the court. In the Denver Juvenile Court, however, as a rule, no complaint is ever filed of record in

such cases; no child's name is spread upon any book, no legal formalities are had; but in the privacy of the judge's chamber, always in the presence of the mother, and preferably both parents, the girl is talked to in the kindest and most friendly and candid way. The purpose of this is first to get the entire truth from the child. The truth may be suppressed through too much false shame and through fear of detection and punishment or other severity of court or parents, and the natural mortification that must come from the exposure.

Nothing but love, the utmost kindness, sane teaching, sympathy and encouragement should ever be used in correcting a little girl who has fallen into moral delinquency. Such delinquency begins generally through association with a corrupt and older girl, confidences exchanged on forbidden subjects without knowledge of parent or teacher.

When we remember that children read the daily papers, that they frequently hear discussions among their elders which are more or less veiled, with the idea that they do not understand, that they are constantly in the streets, back and forth from school, directly or indirectly in contact with those much older than themselves, it is no wonder that at a very early age their curiosity may take a dangerous turn; therefore the necessity for companionship between mothers and their girls, and fathers and their boys; and if there be no father, a discreet and tactful mother may, without danger, take his place. I have had hundreds of children here in my experience who were more or less involved in such troubles, and I have made it an invariable rule to ask a girl in the presence of her mother, and to always ask the boy, if the parent has ever counseled and advised them in regard to such matters, and the invariable answer has been that their only information came from the street and from boy companions. And I can say, without hesitation, that not more than one child in twenty has ever been able to tell me that father or mother had given them any counsel or advice on one of the most important matters of life—pure and holy when properly understood, and one of the greatest sources of corruption in childhood, and therefore in manhood and womanhood, when explained or learned from the filthy, poisonous sources of the street.

Therefore we must appeal to the parents to do their duty, to know and understand their boys and girls, if we are to make them pure and clean, if we are to preserve the home and the manhood and womanhood of tomorrow.

The four thousand people whom I have divorced since I have sat upon the bench have been to me a much more interesting study than the three thousand children who have been brought before me for offenses, largely against property. But most of the trouble began in childhood, and here is where prevention had its chance and neglect stored up trouble for the future. Then nine-tenths of the girls go wrong because of the ignorance, carelessness and inattention of their parents. They do not all land in the red-light districts; in fact, a very small per cent reach this depth of shame. They are in society a part of its pollution and filth. They are responsible for many of the divorce cases, for the broken homes, desertions, sorrow, misery, blighted faith, despair and the great mass of social ills which infect society and of which we hear and know but little except through the suicide, divorce, desertion and the occasional exceptions which compel attention. But we feel it all, and we must all suffer in the end, as Jacob Riis so often says, unless our danger and our duty be pointed out by those who know, and that duty learned and lived in every home.

I say unhesitatingly that the great majority of girls who enter into a life of sin and are generally forced to the attention of the courts at 16 to 20, after the real mischief is done, begin their wayward courses as early as 11 or 12. It may be a small thing, it may not attract attention, but that it was there I have no doubt; and every wayward girl I ever talked to in my court has assured me of this truth. And this is the time we are trying in Denver to do as much of it as we can by knowing facts, and informing and educating home and parents. After the girl has passed adolescence, no more hopeless task presents itself than complete redemption. Handicapped in a thousand ways, outlived, ignored by her sisters in the world, there is little charity and little hope. The boy, the man, is either forgiven, his sin forgotten, or even by some—the shame of it all—looked upon with a certain amount of sanction. Industrial homes and schools do much good, but they are a poor, feeble effort after all to correct mistakes that could have easily been prevented if learned in time.

An enlightened public sentiment should exact from men the same purity of life that is exacted from women. Boys and girls

are made or less the creators of example and influence, and until men and women set this example we may expect to encounter these awful difficulties in married childhood.

The greater good that must come to our girls by constant pounding away at the parents as to their duty in the home, in time, before evil comes, is to my mind so tremendously important that I have here made no attempt to deal with the possibilities of industrial homes that deal with the milled, broken and almost hopeless image.

We can do more to bring about happy marriages, to decrease divorce, desertion, infidelity and crime in a single generation by exacting and receiving from parents greater care and interest in their children than all the courts can do in a thousand years.

I am therefore convinced that this moral question among children is by far the most important problem that concerns the preservation of the American home; and beside it, the mere matter of the boy or girl who steals, or runs away, is of small moment. If, then, the nation decays—as it must if the American home is undermined—it is because mothers and fathers have proven false; it is because mothers and fathers have become traitors to childhood's sacred cause. Schools, churches, children's courts can do much, but they cannot supply the deficiency of hopeless homes, for there, in the bosom of the American home, is the little child; and there also is the State—for the child is the State, and the State is the child.

Preserve the child and you preserve the State; take care of the child, and the State will take care of itself.—Hon. Ben D. Lindsey.

### VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

PHILIP G. PEABODY, Boston, Mass.—Hope all goes well with you, dear friend, and that you have much happiness in looking forward to the reunion with your friends—that is, with some of them; all those who love and honor you could not get very near to you at one time.

W. G. MARKLAND, 607 Cherry street, Chattanooga, Tenn.—Would like to be with you Jan. 1, but—The historical formula, it seems, is gibbets today, monuments tomorrow. With you, they seem to alternate, and no doubt it is becoming monotonous, yet as but few are fitted for the formula, they are a marked class.

MARY E. WALKER, M. D., Bankershill, Oswego, N. Y.—Dear Mr. Harman: I am glad that a "happy New Year" message is to be yours. You know what the big book says about the "blessed for righteousness" sake, and if the restraining of what causes the degenerates is not in that line, what let I advocate and talk these things, and have for many years.

DORA FURBER—Warm greetings to you on your release. All lovers of freedom rejoice, and the completed lesson of your sacrifice gives a hopeful New Year for the cause of free knowledge. Women, especially, honor the champions of light, for all women are more and more realizing the role of darkness and ignorance in the vital things in which women are so deeply concerned. The women of the future will never forget all you have done to further enlightenment in the important subject of worthy parenthood, and to promote due honor of maternity. The mothers of the race have been woe, and many do not yet fully know what freedom means; but when knowledge is no longer subject to persecution, but is spread abroad for all, the truth shall make us free.

D. L. BRADUCH, Lincoln, Ill.—I desire to congratulate you on your release, even if it is somewhat delayed. You have my heartfelt sympathy, and I hope to see the laws so construed as to catch the guilty instead of the innocent. It is the same in regard to the use of the mails to defraud the public. It catches such good women as Helen Wilman, and lets such criminals as Morgan go free. He increased the stock of the steel trust \$100,000,000, sold it out to the innocent public at 90 cents, then sidestepped from under the market till it dropped to 14 cents, when of course he could take it

all in again and have a large surplus to his personal credit. That could not be called stealing, but in my opinion it is much worse in the perfidy and cold-hearted deception it displays.

What is all of this reaction I see stirred up over the suggestion of a prominent New York lady to adopt "trial marriages"? I see nothing in it to excite comment. I am nearly 74 years young and from my observation I cannot see that we have any other kind now or have had within my recollection. The record of the divorce courts will amply sustain that statement.

J. B. WILSON, M. D., Cincinnati, O.—I congratulate the cause of freedom, progress and human liberty that at all times in the history of the world it has had such men as you. I congratulate you upon your release from imprisonment and restoration to the liberty of which you were so unjustly deprived. You come again among men more honored than ever before. The government, not you, has been disgraced. Welcome back, my aged brother, into the ranks you so long have honored. I wish I could be in Chicago, to greet you in the public welcome that will be extended to you, and which you so royally merit and deserve. Let the esteem of your coworkers in the cause of liberty help to repay you for the weary toil, the lonely hours, the insult and humiliation of your imprisonment. I rejoice that you had vitality to endure it, and that you have come forth to receive, on all hands, words of affection and appreciation from those whose opinions are more to you than all the judgments of all the courts in the world.

I send you by this mail a copy of my book, "A Trip to Rome," which I have saved for you. I intended to send it to you while in prison, but feared you would not get it. In this book you will read of the imprisonment of Gallies and others who, like yourself, were the victims of ignorance and bigotry. I wish for you still many years of life to continue the grand work which you have so nobly begun and for which you have suffered so much.

### LETTERS AND CARDS RECEIVED IN PRISON.

Sara Crist Campbell, 1; Flora W. Fox, 1; W. N. Miller, 1; Florence P. Buswell, 1; Mary E. Walker, M. D., 1; Philip G. Peabody, 4; Maude P. Hamilton, 1; John A. Lant (with poem—original), 2; Wegie Lacerfield (with poem—original), 1; (Mrs.) H. J. Matheny, 1; Hilda P. Loomis, 1; W. W. Miller, 2; Geo. B. Wheeler, 1; Lillian Harman, 2; Annie E. Cummings, 1; N. C. Greene, 1; Emma B. Greene, 1; Florence M. Johnson, 1; W. G. Markland, 1; Albina L. Washburn, 1; F. W. Cotton, 1; Annie E. Parkhurst, 1; Thirza Rathbun, 1; C. L. Swartz, 1.

### Photographs of Moses Harman.

The latest photographs of the editor of *LUCIFER*, taken alone, and also photographs taken with his infant grandson, are for sale at this office. Price, 25 cents each.

### ANNOUNCEMENTS.

THE CHICAGO SOCIETY OF ANTHROPOLOGY holds regular meetings every Sunday afternoon at 2 o'clock in Cordell Hall, seven-tenth floor Massie Temple. Free discussion. Lectures on sale at meetings.

THE SOCIAL SCIENCE LEAGUE holds public meetings every Sunday night at 8 o'clock in Room 412 Massie Temple. Free discussion after each lecture. Lectures on sale at meetings.

THE LOS ANGELES (CAL.) LIBERAL CLUB meets every Sunday afternoon at 2:30 o'clock at Blandford Hall, 233 North Broadway. Seats free. The public is cordially invited.

HUGH O. PENTECOST lectures every Sunday morning at 11 o'clock at Lyric Hall, Sixth avenue, near Forty-second street, New York. *Lucifer* for sale at meetings.

### BUSINESS AND PROFESSIONAL CARDS.

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## Adam's Diary.

BY MARK TWAIN.

The only fault to be found with Mark Twain's new book, "Extracts from Adam's Diary," is that there is not more of it, both pictures and print. It is Adam's daily record of his life from the time he found the "new creature with the long hair," which was a good deal in the way and which he wished would stay with the other animals, to the time he finally found that he could not be happy without it, and found that it was better to live outside of the garden with her than inside it without her. The story is very briefly told—too briefly—but every line sparkles with wit. The pictures, one to each page of text, are by J. Struthmann. Price, \$1.

M. HARMAN, 500 Fulton street, Chicago, Ill.

## Eve's Diary.

BY MARK TWAIN.

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## What the Young Need to Know.

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### RECEPTION FOR MOSES HARMAN.

More than seven hundred persons assembled in Drill Hall, Masonic Temple, Chicago, on the afternoon of New Year's day to welcome Moses Harman, editor of *LUCIFER*, back to the liberty of which he had been deprived for more than ten months by Comstockian misdeeds of the anti-obscenity law.

The hall was filled to overflowing with intelligent men and women, and many persons who came late were unable to gain admission. It was a fervent and heartfelt greeting to the brave old worker for the betterment of humanity, and a strong and emphatic protest against his persecution and imprisonment on the false and absurd charge of circulating improper literature through the mail.

Herman Kuehn, chairman of the Harman reception committee, presided. Virna Winifred Walker, granddaughter of Moses Harman, played a selection on the piano, after which the Rev. Walter Henry MacPherson, pastor of People's Church, South Chicago, was introduced. Mr. MacPherson made an eloquent protest against the imprisonment of Mr. Harman and a strong plea for liberty of speech and press. He spoke of the importance of the spread of the knowledge which Mr. Harman was persecuted for publishing. He declared the cause of liberty is too valuable to be surrendered so easily, and added: "If Mr. Harman is sent to jail again they must send me, too."

Later Chairman Kuehn remarked that if all believers in freedom felt as Mr. MacPherson did it soon would become impossible to send any one to jail for expressing his opinion. He asked all in the room who were willing to go to jail themselves if Mr. Harman should be sent there again to rise. Nearly every person in the room rose.

Lorinda B. Chandler, one of the "Old Guard" of free thought and free speech, spoke of the great progress made in the last half century in free discussion of the rights of women in the sexual relations. She told of attending a meeting many years ago at which an address was delivered to women on their marital relations. Most of the women, she said, held their hands before their faces in shame at hearing such matters discussed openly. But at the recent National Purity Conference, held at Abraham Lincoln Center, Chicago, she noticed that there was a strong demand for more education and freer discussion of the sex question, and that the address by Theodore Schroeder, secretary for the Free Speech League, delivered at that conference, in which he denounced the persecution of sex reformers by Comstock and his prurient allies, was enthusiastically applauded and was pronounced by many persons the best speech delivered there. Comstock, by the way, is a member of the National Purity League, but the great majority of its members are out of sympathy with him in his methods of persecution, which tend to the promotion of ignorance and the increase of impurity.

Letters of sympathy to Mr. Harman were read by J. M. Crane. They came from the Rev. J. M. A. Spence, pastor of People's Church, Aurora, Ill., who had expected to speak at the meeting but was kept away by illness; Elbert Hubbard, editor of the *Philistine*; Alice Hubbard, his wife; Horace Traubel, editor of the *Conservator*; H. O. Flower, editor of the *Arctos*; Leonard D. Abbot, former editor of the *Literary Digest*; Bolton Hall, the Single Tax philosopher; Ernest H. Crosby, disciple of Tolstoy, peace advocate, philosopher and former judge of the International Court in Cairo, Egypt; Eugene V. Debs, former candidate for president on the Socialist ticket; Dr. Alice B. Stockham, author of "Tokology" and other medical books for women; the Rev. Jenkin Lloyd Jones, pastor of

All Souls' Church, editor of *Unity* and founder of Abraham Lincoln Center, Chicago, and many other persons of prominence in efforts to uplift humanity.

Parker H. Schoonbe, the original, plain speaking and aggressive editor of *Tomorrow Magazine*, was the next speaker. He declared we have no freedom of speech. "We can speak freely," he said, "only so long as we say what others want us to say. If I were to go down to Atlanta and speak and write freely on the negro problem I probably would be killed in less than twenty-four hours. The cry is made that we are trying to break up the home and destroy families. Anything which will not cohere by its own nature can not be made to cohere by compulsion. The family will cohere because of mother love and father love, by natural cohesion. Court and church power are not necessary to hold it together."

The Rev. Paul Tynes, former editor of the *Arctos*, openly declared that it might not be a bad thing if all prisoners were released from the jails, because a very small proportion of the criminals are there.

Gertrude Brecken Hunt, recently a candidate on the Socialist ticket for State University trustee, began her speech by remarking that perhaps she ought to apologize for never having been a prisoner in jail.

An intermission of fifteen minutes followed, during which nearly every person in the hall came forward and shook hands with Mr. Harman, congratulating him on his restoration to liberty and wishing him many more years of life to carry on his work for the welfare of humanity.

After the intermission, Seymour Stedman, the attorney who defended Mr. Harman in the federal district court, gave a brief history of the case and told how he was prevented by the court from introducing any evidence for the defense.

Hulda Potter Loomis followed with a few remarks on the unjust conviction of Mr. Harman, and then introduced him to the audience.

Mr. Harman had prepared a written address which he expected to read, but he was so deeply moved by the cordial demonstration of sympathy that he merely spoke briefly in defense of his work.

\*\*\*

The following are a few of the many letters read at the reception. Others will appear in a pamphlet containing speeches, letters, etc., which we shall issue in the near future.

#### From Bolton Hall.

Bolton Hall, philosopher and author of "Even as You and I," "The Game of Life," etc., writes:

"Only imperative necessity prevents my being with you to honor Moses Harman and to greet the glorious army of the martyrs and the goodly fellowship of the apostles of liberty."

"I think Mr. Harman's courage of his convictions carries his expression sometimes farther than is needed for clearness, but I suppose some one must go out to defy the Philistines as well as to fight, and we who are safe at home must thank those who champion our cause."

#### From Dr. Alice B. Stockham, M. D.

The veteran author, publisher and speaker sent this message of good will and cheer:

"Greeting to all friends and especially to Moses Harman, of whom we may say that 'His heart is as great as the world, but there is no room in it to hold the memory of a wrong.'"

"Rare development progresses primarily through an educated parenthood. Men should be educated as husbands, women as wives, and both as parents. This education requires special branches in

the curricula of school, besides the circulation of scientific literature that gives essential knowledge.

"The demand of the hour is more light—more knowledge upon hitherto forbidden topics, and the freedom guaranteed by the constitution of the United States to disseminate this knowledge. May this occasion, this greeting to Moses Harman, be significant in its purpose—demanding that the light of all truth and all knowledge shall be free to those who seek it."

From Alice Stone Blackwell.

Alice Stone Blackwell, associate editor of the *Woman's Journal*, Boston, Mass., and daughter of Henry B. Blackwell and Lucy Stone, the veteran abolitionists and pioneers of woman suffrage, wrote as follows:

"I heartily congratulate Moses Harman upon his release from prison. His sentence to a year in the penitentiary was a gross miscarriage of justice.

"My attention was forcibly drawn to the arbitrary way in which the postal officials were dealing with him when an issue of his paper was refused transmission through the mails because it had copied an editorial from the *Woman's Journal*. That editorial was afterwards submitted to Mrs. Julia Ward Howe, Jane Addams and a number of clergymen, all of whom declared that they could not see the slightest impropriety in it. It did not discuss social questions at all, but was merely a criticism of the methods of the post office. It had been allowed to circulate freely through the mails in the *Woman's Journal*. But as soon as it was copied into *Lucifer* the Chicago postal officials pronounced it indecent and unmailable, and the higher postal authorities at Washington upheld their decision.

"Mr. Harman is entitled to the respect of all who esteem unselfishness, sincerity and courage, whether they agree with his opinions or not. In my judgment, some of the doctrines preached in his paper are highly objectionable, but it is a thousand times more objectionable that the right of free discussion should be denied to any doctrines, however erroneous. Yours for a free press."

From the Rev. J. M. A. Spence.

Mr. Spence, though unable to be present as announced, expressed his readiness to "stand up and be counted" as a friend of the Man and of the Cause.

"AURORA, ILL., Dec. 31, 1900.—My Dear Mr. Harman: It is a cause of keen regret to me that I am unable to be present and take part in the welcome to you tomorrow. For the past two days I have been suffering from a severe attack of asthma, which prevented my speaking in my own pulpit yesterday and which necessitates my remaining within doors for some days to come.

"Disappointed as I feel in not being able to be with you and those who assemble at Masonic Temple to welcome you home, I rejoice with you all in the growing power of free thought and of the cause of a better born humanity, whose ultimate triumph is as certain as the stars in their courses.

"These things shall be a loftier race  
Than e'er the world hath known shall rise,  
With flower of freedom in their souls,  
And light of knowledge in their eyes."

"The gathering tomorrow marks an epoch in our progress toward this goal. Your imprisonment, apart from the physical discomfort and injustice from which you suffered, is a cause for congratulation. It has called attention to you and your work. It has enlisted the support of many who would otherwise have remained indifferent to the encroachments being made upon the liberty of the press. It has aroused all who are aware of the iniquity perpetrated under guise of 'morality' and who have a passion for truth and reality to more resolute efforts in overthrowing the forces of oppression and ignorance from which humanity suffers.

"Oppression and ignorance, these are the evils from which flow all misery and all wrong. Freedom and knowledge, these are the possessions without which all others are meaningless and life itself is vain. Long may you be spared to contend for the principles so dear to your heart and to the hearts of an increasing number of your friends, among whom I am happy to inscribe myself."

From B. O. Flower.

The editor of the *Arcata*, Boston, Mass., expressed his opinion of the attempted suppression of *Lucifer* in the following letter to the reception committee:

"In my judgment, Mr. Moses Harman has been the victim of a despotism as odious as that practiced by the government of the Czar or by the Sultan of Turkey. It is difficult to conceive how any healthy or normal mind could imagine that the cause of sound morality could be advanced by attempting to suppress the rights of those who are striving to abolish conditions that render possible prostitution within the marriage bond.

"The action of the postal authorities in their autocratic rulings seems to me to indicate on the part of the censors prevalent and evil minds, and a distrust of the free discussion of vital questions—which is absolutely essential to healthy growth and true morality—that might be in harmony with medieval concepts, but is in direct opposition to fundamental ideals of democracy. The attempt to destroy or to prevent freedom of speech and that healthy discussion

of grave and fundamental questions that is absolutely essential to a sane, healthy and normal morality, is one of the most odious signs of the present period of reaction following unreasoning prejudice and bigotry. Believing with Thomas Jefferson that error of opinion may be tolerated where reason is left free to combat it, I am most unreservedly opposed to the present attempt to abolish one of the greatest and most fundamental liberties won by democracy.

"In the case of Mr. Harman, the persecution inaugurated by the Chicago postal officials seems to me to have been regularly odious, for not only was it an attack upon the principle of free discussion of great and vital questions, but it was an attack upon a man who was consistently fighting against what he held to be sex debauchery. I cannot imagine how any man could be sexually aroused or inflamed at anything that has been published in *Lucifer*. This cannot be said of the Bible or of the great classics or of a vast amount of the present-day literature and periodicals being published.

"One may not believe as does Mr. Harman, one may indeed differ radically with him in regard to many of his sexual ideas, but no one can, I think, charge him with publishing erotic literature, or of giving place to anything that indicates a corrupt, vicious or sensual imagination on his part. Indeed, his writings everywhere since the bold, insistent and conscience-overmastered brain of the radical who is completely dominated by an idea that he believes to hold redemptive potency for the race; and when the government imprisons such a man—a man whose sole desire is to better the condition of the people, to enable and not to degrade—it follows in the footsteps of the criminal governments and ruling powers of despotic ages and lands that since the dawn of history have slayed the prophets and persecuted those who have striven to lift humanity to purer heights.

"The action of the narrow-visioned, bigoted officials who acted as postal censors should arouse all friends of free institutions and lead them to consecrate life's best gifts to the cause of that wholesome freedom of speech which is the handmaid of true morality."

## A QUESTION OF LIBERTY.

Address on occasion of reception to MOSES HARMAN on his release from prison, New Year's Day, 1901, Masonic Temple, Chicago.

BY THE REV. WALTER HENRY MACFARLAN.

It seems altogether fitting and proper that this meeting should be opened with prayer, and I am happy in being able to express my thoughts in the words of a poem written by our brother, George E. Bowen, a poet-prophet of the new time.

O Giver of all gifts! I plead  
Not power, nor pelf, nor place.  
How low and low their pride I need  
To grow in daily grace.

Be this enough—the strength to bear  
A comrade's weary cross!  
A cheerful heart, devout to share  
A weaker fellow's loss.

Send not unto my idle want  
The pleasure kings may crave;  
Let manhood rise, with righteous taunt,  
My strength and soul to save.

Rather unto my longing lend  
The fiber and the force  
To be with poverty the friend  
Through all its cheerless course.

Keep not for me a crown of gold,  
A conscienceless reward,  
Nor count my wasted service sold  
For counterfeit, O Lord!

But give me grace to master here  
The vanity of kings;  
To hold my fellow men more dear  
Than worlds of jeweled things.

Yet more than all the little lack  
Of comfort now I share,  
Give me the strength to turn not back,  
Bright wreaths of ease to wear.

For men are less than men who bend  
To laws by hate ordained.  
Oh, give me power such bonds to rend,  
That love may live unchained.

It seems to me that the final stanza of this prayer-poem expresses the secret of the strength of the grand old man whose imprisonment and final release has furnished us an opportunity to honor ourselves by meeting in this place to do honor to him. Not that he needs any words of ours to sustain him in the faith of the justice of the cause for which he has gladly suffered. I believe that Moses Harman is above and beyond either the praise or blame of men. But we would be worse than the tools of injustice that sought to destroy this lover of little children, and through them of all



humanity, did we not show by some means our appreciation of his sacrifice made for us and for our children and our children's children.

I do not suppose that every one in this audience fully agrees with Moses Harman in his methods of teaching, or in the means employed to bring the results we all yearn for. I do not know that I myself do. I confess that I had barely more than heard of him before his sentence to imprisonment for one year at hard labor. But when I did read of that gross miscarriage of justice, my soul knit to his, and I sent him a message across the miles that was designed to make him feel that his death would not leave the cause for which he had lived and labored hopeless. I did more than that; I began at once to champion his cause in public, and laid the case of this grand old martyr before the people of my congregation. I told them then what I tell you now, that I was ashamed of the fact that I, too, was not in prison; for what I had only thought, this man had dared to say and live. I reminded them of the occasion when Henry D. Thoreau went to prison rather than pay what he considered to be an unjust tax. Ralph Waldo Emerson went to see him while he was in jail, and as Emerson peered through the bars he said: "Why, Henry, what are you doing in here?" And Henry said: "Why, Ralph! what are you doing out there?" And I said that this old man might well ask every preacher and teacher and doctor in the land what they were doing on the outside, and be on the inside, because they had failed in their work of enlightening the people. But I went further and I told them then what I tell you now—if they send this old man to jail again they will have to send me, too! And I wish that I might pause long enough here to give every one in this audience a chance to stand with me while I say again: If they send this old man to jail again they will have to send me, too! For this is not a question of the means employed by Moses Harman; this is not a question of whether you agree with him or not; it is a question of liberty, of free speech and a free press. If any man or any set of men have power to stifle a voice or muzzle a press it is only a step to the place and time where they will not hesitate to break up such meetings as this. I demand a free press and free speech that shall be free indeed. I demand the right to express myself on any subject in the way I believe best expresses me, and not in the way that some other man says I shall express myself. And I demand nothing for myself that I do not demand every other person shall have the right to on the same terms.

There are years that lift themselves out of the centuries. It was in such a year that Moses Harman went to prison. Nothing that has happened in the year that has just died as much to render it to memory of humanity as the sight of this bravest soul in America taking his cause and our cause—the child's cause, the cause of the free woman that is to be, the cause of all humanity—through a prison. And as there are years that lift themselves out of the centuries, so there are days that lift themselves out of the years. So this day lifts itself out of the years of my life, and I doubt if I or any of us will ever attend any meeting more full of promise for the future, more pregnant with possibilities for the race.

#### DELIVERANCE TO THE CAPTIVES.

Address on occasion of reception to Moses Harman on his release from prison, New Year's Day, 1897, Masonic Temple, Chicago.

BY PAUL TINKER.

I am happy in the privilege of being joined with the friends of Moses Harman here today. I am happy, first, that I have part in this simple human gladness over a brother's release from imprisonment and restoration to liberty. We were bound in his bondage; we are free in his freedom. In a way, I wish that this gathering might become prophetic of that great day when, the ancient scripture being fulfilled by the coming of Christ in the heart of man, "deliverance to the captives" shall be proclaimed with the preaching of the gospel to the poor, the recovering of sight to the blind, the healing of the broken-hearted, the setting at liberty of them that are bruised—that "acceptable year of the Lord."

If I read aright the great humanity of the man, the new humanism that (under and over all personal feeling and under and over all emphatic approval of Moses Harman's particular course of action) stirs all our hearts to this gathering in his honor, we will honor him best and honor ourselves by working toward the day when we shall mark with welcome and encouragement, sympathy and cheer, the emergence of every man (and especially every woman) from bondage to freedom. Those that languish in our jails may be guilty of crimes, "malefactors" in the old Calvinistic phrase; but it is worth asking ourselves if there is a blacker crime in code or

calendar than our cold-blooded and cowardly subjection and subjugation of our erring brothers to the spiritual degradation and the mental mutilation of enforced imprisonment, enforced servitude, brutal debasement of our present penitentiary system. "I was in prison and ye visited me not!" says Jesus, picturing the inevitable assize, when the Soul of Man shall sit in judgment on the Ways of Men. Are we not all guilty of the indictment so long as we calmly acquiesce in the continuance of the torture-cure for criminals—criminals that are the logical product of systematized and entrenched social injustice? Are not the prisons and jails that blot our twentieth-century civilization but lingering vestiges of the baronial castles and royal bastilles of feudalism? Is not the social system that cages men in torture chambers here twin to the dogma that so savagely condemns them to an endless hell hereafter?

I have not known Moses Harman very long, but friends of mine who have known him long and intimately tell me he is as pure-minded, as clean-lived, as kind-hearted and as brave a man as ever lived. He shows it in his face; he has proved it in his actions. With the loyalty and perseverance of the old solots and martyrs, he has stood by his convictions; taught what he believed to be true; battled for what to him seems right; willingly endured chains, stripes, contumacy, abjuration, for conscience's sake, and above all suffered and kept kind. And these be the tests and tokens by which, in the long run, goodness and greatness are recognized among men.

Mr. Harman was locked up for a twelvemonth in Joliet and Leavenworth prisons for "immorality," as I understand. Morality, morality, what crimes are committed in thy name! And in what does his "immorality" consist? Is it not that in the pages of his paper, *LUCIFER*, he, in clear, calm and candid fashion, honestly and consistently pleads for purification and perfection in the relations of the sexes? that he champions the great first right of every child born in the planet to be well born? Incidentally to the intelligent discussion of the psychology of sex—the fuller knowledge and understanding of the facts on which his plea is based—he seems to have questioned the final and ultimate perfection of the present stage of our customs and arrangements in this particular. To a large degree we have abolished pain and penalties for the questioning or rejection of religious or political dogmas. Persecution and prison still threaten the reformer bold enough to suggest a possible further evolution of the institution of marriage. No wonder Jesus wept! No wonder Voltaire smiled!

It's very likely that I do not agree with Mr. Harman in all his ideas nor in all his methods. But I am very frank to say that I agree with Mr. Harman, as I agree with the Apostle Paul, in conviction of the importance of this subject. Whence come all wars and fightings everywhere? all opposition of the poor! all wantonness of the rich? all envenoming care and corroding vice? Whence, but of the lusts that war in our members? Like Mr. Harman, I am unable to see that relations rooted in lust, and so impure and degraded in their whole nature, become pure and moral, sacred and sanctified, by the performance of either ecclesiastical ceremony or civil contract. Equally, I am unable to see that any relation illicit and impure in itself, as between the parties immediately concerned, becomes pure or moral by the absence of ceremony or contract.

But the learned judge and the sapient jury that sent our friend to jail deemed him immoral—vile and deserving of duration vile. They were cleverer than the good lady in London who complimented the great Dr. Johnson on his dictionary, then newly published:

"Let me congratulate you, Doctor," she said, "that in your great work there is not a single naughty word!"

"Have you been looking for naughty words, Madam?" queried Ursula Major.

In a newspaper reference to this prosecution—rather persecution—I see it stated that the Law "imprisoned Harman and suppressed *LUCIFER*." But, no! The presence of our friend here today proves that the Law no more suppressed *LUCIFER* than it suppressed Arcurus and Orion. It might as well undertake to suppress Plato and imprison the Pleiades as to suppress Harman and his paper.

Why, even the turnkeys and wardens at Leavenworth, I am told, showed shame in the attempt to disgrace this good gray prophet, and treated him rather as guest than prisoner. Socrates told his friends who wanted to know what they should do with him when he died, that they could do what they pleased with him, if they could catch him. So Harman may say to Institutionalized Ignorance, "Lock me up where you like if you can catch me, but you'll have to confine Liberty and lock up Love, you'll have to muzzle Truth and chain Progress, before you really lock up Harman."

# LUCIFER

THE LIGHT-BEARER.  
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Letters for LUCIFER should be addressed to Moses Harman, 500 Fulton street, Chicago.

## LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-bringing or Light-bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

The addresses delivered and letters read at the New Year's day reception will be published in a pamphlet which we hope to have ready for delivery soon. Included in this pamphlet will be letters which were omitted for lack of time, and the speech which Moses Harman had intended to make, but which he did not have time or strength to give. The reception was from 2 until 6 o'clock in the afternoon, and his speech was set for the last on the program, but the physical and mental strain was so great that he made only a short, extemporaneous talk.

Portraits of some of the speakers and writers have been promised, and we hope to be able to present many of them. The frontispiece will be a new portrait of Moses Harman and his little grandson. The photograph of them taken a year ago, when the child was only four months of age, has appeared in several publications, including *Physical Culture*, *Tomorrow Magazine* and *LUCIFER*. This picture is credited by my father with having had much influence for good at both Joliet and Leavenworth.

We hope and believe that this pamphlet will be not only an interesting souvenir for our friends, but that it will do effective work for free speech and free press.

We do not know just how large or how costly the work will be, but presume the price will be 25 cents for a single copy, with material reduction when ordered in quantities. We hope those who are interested will let us hear from them as soon as possible, and meet the demand will justify our issuing a large edition. M. H.

## OFF FOR CALIFORNIA.

Giving heed to the advice of friends far and near, I have concluded to pass the rest of the winter on the Pacific Coast, provided proper arrangements can be made. My present intention is to go direct to Los Angeles or San Diego, then work northward—as far, perhaps, as Seattle—before returning to Chicago. Working to make my expenses, as nearly as possible, while on this trip, I now ask the friends of LUCIFER living at the various towns and cities on the coast to write me as soon as convenient, in regard to the prospect of doing business in our line at their respective places if I should stop with them for a week or two. Especially do I make this request of friends living at San Diego, Los Angeles, San Francisco, San José, Portland, Ore., and Seattle, Wash.

Until further notice please address me at Los Angeles, care E. C. James, 125 South Olive street, or at this office, from which these letters will be forwarded. M. HARMAN.

## A GOOD AND BRAVE MAN GONE.

Ernest Howard Crosby, one of the leaders of the American phalanx of the world's grand army of progressive reform, has passed from mortal sight and hearing, forever gone.

This news comes to his many personal friends here in Chicago like a thunderclap from a clear sky. That the tall, strong, manly form of Ernest Howard Crosby, with the fire of youth still in his eye and the elasticity of young manhood still in his athletic limbs, should, without warning to his thousands of friends and admirers in many lands, be laid low in death, seems almost if not quite incredible.

Less than two weeks ago a letter from this man was read at the meeting in Drill Hall, Masonic Temple, expressing regret that he could not be with us on that occasion, but not a word of intimation that he was not then in the enjoyment of his usual vigorous and buoyant health.

In last week's *The Public*, in which journal he had long been a prominent contributor, appears the announcement that "Ernest Howard Crosby died suddenly of pneumonia in Rahmness on the morning of Jan. 3." With this announcement appears a somewhat extended account of his life and work, including numerous selections from his many published books. Lack of space and press of other matter alone prevent our following the example of *The Public* in making this issue of LUCIFER an Ernest Crosby number.

Peace and honor to the memory of the manly man whom LUCIFER's editor and patrons are glad and proud to number as one of its distinguished friends and generous helpers. M. H.

## WHO AND WHAT ARE NOW ON TRIAL?

In June, 1905, the editor of LUCIFER was put on trial in one of the federal courts of this city, charged with sending obscene literature through the public mails. Acting under instructions of the presiding officer, Xenosw Mountain Landis, the trial jury found the defendant "guilty as charged in the indictment."

Thereupon "the court" sentenced the "prisoner at the bar" to one year at hard labor in the Illinois state prison at Joliet.

At considerable expense for court fees, "transcript of record," attorney fees, etc., an appeal was taken to the "United States Circuit Court of Appeals," presided over by three men, whose names are not now recalled.

Some time in January last the case came up for hearing before said Court of Appeals and was argued by Seymour Steelman for the appellant and by District Attorney Marston for the lower court. Without giving any reasons for their action the Appellate Court affirmed the finding of the trial jury and the sentence as pronounced by the lower court, denying the motion for a word of defense by the prisoner himself, as the district court had already done.

These preliminary facts are already known to most of the readers of LUCIFER, as is also the subsequent history of the case, namely, that the said editor was taken to the Joliet state prison on the 26th of February, 1906, and there confined at hard labor until the 25th of June following, when by order of the Attorney-General at Washington, D. C., he was transferred to the United States penitentiary at Leavenworth, Kansas, and there put into the prison hospital, from which hospital and prison he was discharged on the 26th of December, 1906.

This brief historical statement covers the main features of a case that attracted considerable attention in its earlier stages, and now that the official record thereof has been closed, now that the penalty has been paid and the prisoner restored to liberty once more, it is reasonable to suppose that the original movers in the case, the editors of press and mail, the prosecutors, the judge and jury, and the general public who seemed by their silence to approve the sentence and its execution—it is presumable that all those actors and factors in the prosecution think there is nothing more to be said thereof; that the last word has been uttered; the last act performed and the curtain rung down on this little drama of human life, of human transgression and of legal and just punishment therefor (as the postal inspectors, the federal court and their friends no doubt would term it), and that so appeal, no rehearing of the case, is now possible.

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And such, without reasonable question, would be the true status of the case if the Postal Inspectors, the courts that do its bidding and the popular sentiment that upholds the said inspection could have their way. That this is the aim and purpose of what is sometimes called the American bureaucracy—including in that term not

only the possession arm of the executive branch of the Washington government, but the entire executive branch itself; also, the entire judicial branch of the general government; also including that part of the legislative branch known as the Senate, or upper house of Congress—since the judiciary branch of the federal government is simply the creature of this upper house of Congress and of the chief executive—the aim that most of the acts of the American bureaucracy should be amenable to review, to examination or to criticism by its victims or by the general public, seems too evident to need additional proof. *How would you answer a similar question?*

Fortunately—as some of us think—we are living in the twentieth instead of the fifteenth century of the Christian era.

Thanks to the spirit of revolt against dogmatic authority and paternalistic despotism that followed the "revival of learning" in the sixteenth century—after the long night of priestly rule in church and state—it is now impossible to completely tie the tongues and stop the pens of the political, religious and social heretics, as was done by the strict inquisitions of which our postal censorship of press and mail is the logical and legitimate successor.

One of the evidences that we are not living in the fifteenth or fourteenth century of the Christian chronology is or was the mass meeting at Drill Hall, one of the larger halls of the monster Masonic Temple of this city, on New Year's day. The fact that the acts of the aforementioned censorship, and of the federal courts that do the bidding of that censorship, could be publicly criticized and condemned in speeches and in letters, spoken and read at that meeting by the leaders of opinion—including Christian ministers and editors of national reputation—this fact may be mentioned as one of the indications that the unholy alliance of church and state no longer wields the power over the souls and bodies of the people as it did four or five hundred years ago.

Another sign of the times, pointing in the same direction, is found in such articles as the following, clipped from the *Sunday Record-Herald*, Jan. 6, 1907, headed, "Turn Light on Judges—Congress Likely to Repeal Amendment of Laws as Unconstitutional."

"Before the winter is over considerable is likely to be heard about federal judges who overturn laws on constitutional grounds, after the ablest lawyers among the nation's statesmen have spent weeks and months in perfecting the same. Recent decisions with respect to the employers' liability act have already started the discussion."

"In his last annual message to Congress the President referred to the almost scandalous case with which federal judges declare unconstitutional measures which have been solemnly considered by Congress."

"Almost everybody has forgotten that Judges Evans and McCall were once members of the lower house of Congress. Neither of them made a mark as a constitutional lawyer. The fact is being pointed out that many occupants of the federal bench in the lower courts today are men who, if their terms were to expire this spring, would be known as 'lame ducks.' Most of them have been appointed simply to take care of them when they get out of a job. Judge Quarles of Wisconsin, McCombs of Maryland and Pittman of North Carolina were all senators who had lost out when elevated to life positions on the bench."

"Aside from Judges Evans and McCall, there is Judge Dayton of West Virginia, who was a member of the House."

"Few, if any, of these judges who in Congress voted out any figure in constitutional debates."

"Inasmuch as President Roosevelt has freely criticized judicial decisions in the recent past, it is probable that the policy of rewarding so-called 'lame ducks' may also come in for criticism from other sources of public life."

For many years the federal judges have ruled this country much as the absolute monarchs in feudal times ruled their subjects in Europe. By overruling laws passed by Congress in the interest of the people because of their alleged unconstitutionality, by means of "injunctions," and by what some one has called the "American crime," namely, "contempt of court"—the federal judges have imitated the French king who, when reminded that there was such a thing as the state, replied:

"The State! Why, that is me!"

The clipping from the *Record-Herald* would seem to show that the federal judiciary is now on trial before the court of public opinion; also that the manner in which these federal judges are appointed to their life positions by the President and Senators is now on trial in the court of last resort—the American people in their capacity as citizens of the Republic.

That the federal judges are appointed in their high positions as supreme rulers of the nation not because of real fitness simply but because of political or domestic reasons, has long been known to many, but it would seem that few have had the courage to speak their minds in regard to this crime against the doctrine of Jefferson

and other real Democrats, namely, that the judges, as well as all other officers of the government, are the agents, the servants, and not the rulers, of the people.

M. HARMAN.

## CHICAGO DAILIES ON TRIAL.

The chief business of the daily paper is that of a news gatherer and news-publisher. That the daily papers of Chicago do not always gather and faithfully report the news of all the unusual happenings in their own city was apparent at the beginning of the current year, when nearly all of them failed to make mention of a mass meeting of some seven or eight hundred people in Drill Hall, Masonic Temple, a meeting called to protest against imprisonment of the editor of LUCIFER and to welcome him back to Chicago. The only daily that made any mention of that gathering of earnest women and men was the *Chicago Chronicle* and the manner and matter of that notice was certainly not above criticism.

Buried under a picture of "Captain Bill McDonald, the Texas Ranger," appeared a half column report with a heading that had no reference whatever to the object or purpose of the meeting. In many respects the report was sadly deficient and in others decidedly incorrect. That our readers may compare this report with that of one of the committee of arrangements, herewith published, the entire statement of the *Chronicle* is reproduced, under the head, "Spirit of the Opposition," also the comment of the editor of the same journal in its issue of Jan. 3.

Next day after the appearance of the editorial referred to, I addressed to the editor a letter of which the following is an exact copy:

Editor *Chicago Chronicle*.

Dear Sir: In the interest of truth and of fairness, I ask a little space in your widely circulated and influential journal to correct what I maintain is a very erroneous impression conveyed by your report of a reception given on the occasion of my home-coming from Leavenworth federal prison, at Drill Hall, Masonic Temple, on New Year's day, in your issue of Jan. 2, and by an editorial thereon in your issue of Jan. 3.

First, let me say to your readers that I am not publishing a paper devoted to the spread of obscene, salacious, indecent, or erotic literature, but am engaged in much the same line of work as that of the official organ of the National Parity Federation, published at La Crosse, Wis. If you will kindly read the January, 1907, issue of *The Light*, and also the copies of LUCIFER THE LIGHT-BEAKER I now send you, you cannot fail to be struck with the similarity of objects to which those journals are devoted, as also the similarity of name. *Lucifer*, as you well know, is the Latin for "light-bringing"—derived from *lux*, *lucis*, "light," and *ferre*, "to bring." Especially would I ask you to read the entire article of Rev. Dr. Sylvanus Blais, second vice-president of the National Parity Federation.

In this article, entitled "Growth of the Parity Movement," he takes substantially the same ground in reference to the federal "obscenity" law that I have taken for the last twenty-five years—namely, that, whatever may have been the object of the man who formulated that law, and of the men who caused it to be entered on the federal statute book, the practical working of that law has been to retard and defeat the work of the Parity Federation. On page 20 of *The Light* Dr. Blais says:

"The law as it now stands, if logically enforced, would brand the Bible as an obscene book; woe to a single person in this convention could escape the penitentiary, and Jesus himself, if he came to Chicago or New York, could be arrested and successfully imprisoned. No wonder that the statue of Justice holding the scales in one hand is represented as totally blinded by a bandage which covers both eyes."

On page 31 the doctor says:

"Today a man may deliberately murder his wife by a series of omissions and wrongs; he may bring to his own home disease as the result of his own impure life, and deliberately infect his own wife with a disease which is now usually sending many thousands of women to the dissecting table for surgical treatment of the most serious nature, and which is causing the death of thousands of pure, innocent and unsuspecting wives; and yet the law makes it a crime for the physician who treats the husband to warn the wife by a single suggestion, and judges the husband as acting within his marital rights, and even here in Chicago sends a man to the penitentiary for a series of years who dares to call public attention in printed form to such a fact."

Very evidently the closing lines of the above paragraph have reference to the manner in which I have been treated by the federal courts in Chicago and in Kansas.

My attitude towards this federal statute is that of ignoring, rather than of "defiance." I distinctly stated in my little speech at Drill Hall that I had not enough respect for the obscenity law to defy it. If I had lived in the days of religious persecution I should not have defied the heathen laws, but would simply have ignored them, believing it better to "obey God (my religious conscience) rather than to obey man." So now I think it better to obey the voice of conscience in the matter of giving instruction on the vitally important questions of sex and reproduction than to obey a man-made law that forbids such instruction.



In conclusion let me say: Judging you by what I know of myself, I am not willing to believe that you would willfully and knowingly wrong any man by misrepresenting his motives or his work. I have not been "disseminating filth," but the contrary. I have tried to live a pure, a clean life, and to help others, young and old, to live clean, pure and noble lives. Neither do I think you would willfully slander the six or seven hundred women and men who met at Drill Hall to welcome me back to Chicago, by speaking of them as people who want "everybody to join them in a roll on the muck heap."

You would not call such men as Rev. MacPherson, pastor of the People's Church, Chicago, or Rev. J. M. A. Spence, of the People's Church, Aurora, or Rev. Dr. J. E. Roberts, of the Church of This World, Kansas City, Mo., or Rev. Paul Tyner, of Denver, Colo., all of whom either spoke at the meeting or sent letters of regret that they could not be present—you would not knowingly call such men as these "propagators of moral pestilence."

Among those who sent letters of sympathy and appreciation are B. O. Flower, editor of the *Arena*, Boston; Rev. Jenkin Lloyd Jones, Chicago; Leonard D. Abbot, former editor of the *Literary Digest* (New York); Judge Warner Mills, Denver, Colo.; Horace Traubel, editor of the *Conservator*, Philadelphia, and others whose lives are devoted to the uplifting and not the degradation of humanity.

Very sincerely yours for truth, liberty, justice and purity,  
MOSES HARMAN.

Four days later I sent to the publisher, who as I had understood is also editor in chief of the *Chronicle*, another letter, as follows:  
Horatio Seymour, Editor Chicago Chronicle.

Dear Sir: This morning I called you up over the 'phone and asked if you had received a letter from me in reply to an editorial in the *Chronicle* of Thursday last. You answered that the letter was received; that it had not been published, and that you did not intend to publish it.

I asked if you would kindly tell me why.

You answered, but in words I could not understand, on account of poor hearing. I then asked you to hold the wire till my daughter could come to the 'phone. You repeated part of your answer to me, but gave her no reason for not publishing the letter.

Now, as an honest man to an honest man, I respectfully repeat the question—

Why do you refuse to publish my letter?

Hoping for a prompt and clearly worded answer—though brief—I beg to remain very sincerely yours,  
MOSES HARMAN.

Under date of Jan. 10 came the following answer:

Mr. Moses Harman, 500 Fulton Street, Chicago, Ill.

Dear Sir: In reply to your letter of Jan. 9, I would say that the communication recently forwarded by you to the *Chronicle* was not published and will not be published for the reason that I do not care to discuss in the columns of the *Chronicle* the subjects treated of therein. Yours truly,  
H. W. SEYMOUR, Publisher.

A distinguished editor at a banquet given to the members of the press gave utterance to the following:

"There is no such thing in America as the independent press, unless it is in the country towns. We are all slaves! There is not one of you who dares to express an honest opinion. I am paid one hundred and fifty dollars per week for keeping honest opinions out of the paper I am connected with. The man who would be foolish enough to write an honest opinion would be on the streets looking for a job. The business of a New York journalist is to distort the truth, to pervert and vilify, to fawn at the feet of Mammon, and to sell his country and his race for his daily bread. We are the tools and vassals of the rich men behind the scenes; they pull the string and we dance. We are intellectual prostitutes."

How well this canonic description fits this man Horatio Seymour and the other editors and publishers of the Chicago dailies, I leave others to say. From appearances, however, the postal inspection, the Chicago federal courts and their friends were not pleased that a mass meeting of protest against their action in sending a man more than 75 years old to the stone pile at Joliet for a year, for no other offense than admitting to his paper a serious discussion of the questions of sex and reproduction; that to counteract the impression of this protest upon the public mind the inspection and its friends influenced the Chicago press so that no mention should be made of this mass meeting by that press except by the *Chronicle*, and that its report and its editorial notice should give the impression to the public that the meeting of protest was a very small affair—only a "few scores" of people, and that these few were men and women of no character or standing in the community—mere "propagators of moral filth," men and women whose chief desire is to "roll themselves on a muck heap."

I do not know who it was that started the phrase, "the Satanic press," but if the reader will look up the word Satan in Webster he will find that it means "an adversary," that it is derived from a Hebrew verb which means "to be adverse, to persecute." "Detect the slander which, with Satanic smile, exalts over the character it has ruined," is an illustrative quotation.

Again I say, let others judge whether this phrase, "the Satanic press," correctly applies to the Chicago dailies.

\* \* \*

To show that the *Chronicle's* editorial and report of the meeting are but echoes of the utterances of the prosecution against myself and Dr. Stockham, I appeal to those who heard the talk of R. M. McAfee in the prosecuting attorney's office, when he composed *LUCIFER* to a "peck of manure," also to the arguments of District Attorney Marston before the lower court and before the Court of Appeals. Also to the talk of Judge Bethua in Dr. Stockham when he sentenced her and her business manager to pay a fine of seven hundred and fifty dollars for publishing and circulating "The Wedding Night."

For additional proof I quote the words of Judge Landis in his instructions to the jury in my case:

"There are authorities that seem to indicate—very reputable authorities that seem to indicate—that the court should tell you whether or not these publications are lewd, lascivious, or obscene, and the court is inclined to the opinion that if the court should say to the jury that these publications are lewd, lascivious or obscene as a matter of law, the court would be within the court's right and duty."

These are very guarded utterances, but the suggestion, or intent, is evident enough.

Much more might be quoted to show that the Chicago press is "in the deal"—is in the conspiracy to crush out discussions of sexology, discussions that would lead to a better understanding of the most momentous of all questions that can engage the attention of human beings, namely, the right of the unborn to better conditions of maternity and of paternity than those under which the present very imperfect generation of women and men were brought into the world.

Once more only for this time. The impression is constantly sought to be made by the opposition press that I am the leader of a cult, an organization of "cranks" that are seeking to overthrow the marriage institution. I am in no sense a leader. I did not address a meeting of 200 followers at the Social Science Club, on the evening of Dec. 30, as reported by the *Chronicle* and *Inter Ocean*. I am only a pupil in life's great school; only an investigator and observer of social and biologic phenomena. There is no organized cult or propaganda for the abolition of established forms of marriage, so far as I know. Myself and those who agree with me are seeking reform, natural and peaceful evolution of marriage, rather than its violent destruction. I do not speak "bitterly," by pen or tongue, as reported by the press, when speaking of the opposition, but try to put myself in the place of the "other fellow," and to be practical in the saying—

"With charity for all and malice toward none."

M. HARMAN.

## SPIRIT OF THE OPPOSITION.

That *LUCIFER* may not come under the censure of parody, or otherwise misrepresenting our opponents, the editorial in the *Chronicle*—referred to in the article entitled "The Chicago Press on Trial"—is herewith reprinted entire. It was headed "Obscene Advanced Thought," and reads thus:

"There is no possible objection to a man's rolling himself in a muck heap. That is his privilege. But there is every objection when the man insists that other people shall join him in the proceeding. He then trenches upon other people's rights and becomes a nuisance."

"Some scores of people gathered in a hall the other day and welcomed back to Chicago a man who has been spending some time in the penitentiary for sending obscene matter through the mails. Three people loudly applauded the returned prisoner when he declared that he meant to repeat his offense. They talked loudly about the right of free speech and a free press. What they really meant was that everybody must join them in a roll on the muck heap."

"That is the effect of promulgating printed filth. It bores and contaminates people who detect it and it forces foulness upon the young. The right of free speech and a free press does not mean and never did mean that the people are free to matter a contagious more deadly than smallpox. That is not freedom, but criminal license."

"Why should these children of freedom insist upon spreading their nastiness broadcast? Why should they seek to roll everybody in their muck heap, to force everybody to partake of carious with them? Have other people no rights as against the propagators of moral pestilence? Is all the freedom to be on one side of the matter?"

"If these people really enjoy wallowing why should not they do their wallowing in private or at least why should not they keep themselves to themselves in their convocations? Why not let the

general public alone—quit assailing the noses of people! There is no tyranny involved in such a policy. It is simply a matter of personal liberty and independence which ought to be enjoyed by those who have no sympathy with people who get into the penitentiary for circulating obscene literature.

"The amount of it is that the community has a right to be protected against the natives of a class of people who teach obscenity in the guise of 'advanced thought.' If these people desire to defend themselves in this, so do, but when they insist upon befouling where they will and they should find themselves in jail."

"Any person who sends obscenity through the mails ought to be imprisoned."

Though LUCIFER's space is very small when compared to that of the *Daily Chronicle*, we here reproduce entire the report of the reception meeting which appeared in the *Chronicle* of Jan. 2, upon which report the above editorial was based. It was headed "Women at the Charity Ball Compared to Exhibits at Live Stock Show." Not having the paper at hand, am not sure that the head is quite correctly stated, but this was the purport. No reference whatever was made by the heading to the object of the meeting.

"The women who attended the charity ball were compared to the exhibits at the live stock show, and denance was hurled at the laws that prohibit the sending of obscene literature through the mails when friends of Moses Harman gathered in the Masonic Temple yesterday afternoon to greet him upon his return from prison."

"Scymour Stedman, attorney and socialist orator, asserted there was no difference between the social event and the live stock show. Then, to show their denance of the law, more than 700 men and women arose and declared they would accompany Mr. Harman to prison should the authorities again indict and convict him upon the charge of printing obscene matter in LUCIFER, his publication."

"That they may be called upon to make good their threat was proved when Mr. Harman arose to speak, for he declared his imprisonment had not changed his views and he would continue to write and print as in the past."

"Druid Hall in the Masonic Temple was crowded at the reception accorded him. Not all the hundreds of men and women could find seats, and if the building ordinances regulating the crowding of buildings applies to halls it was violated, for scores of men and women stood about the entrances and exits and crowded the aisles."

"There could be nothing more degrading than the charity ball," declared Mr. Stedman, and he was cheered. "The women were on parade and the men stood about in groups and discussed them. 'Isn't she looking fine tonight!' one man would query. 'See the diamonds she is wearing. I bought those for her. She cost me \$100,000 as she stands,' he would continue. Then another would point to a woman. 'I bought \$60 worth of silk for her,' he would say. 'And see the lace! She cost me a fortune.' The women were there for show alone. I can see no difference between that event and the live stock show."

"Then came Mr. Harman. He was greeted with cheers and he began by exhorting Judge Landis, the jurist who found him guilty. 'I would sit in judgment of no man,' said the speaker, 'but Judge Landis sat in judgment of me and attempted to make it a death sentence. He would not free me, for he was afraid I would pay or show I did not have the money. His instructions convicted me and the members of the jury were mere jumping jacks, there to serve him.'"

"I will never obey the obscenity law!" he shouted, and his words were cheered.

"Among the other speakers were Parker H. Scrambe, who struck at the laws that made it possible to imprison a man or woman. He said free speech and a free press were just as remote as in the days of George III. He justified his statement by claiming it was impossible for a man to discuss a question that did not meet with the approval of the majority of his fellow men. He also said he would organize twelve classes and would teach the freedom of the sexes. He said he would charge 50 cents a lesson and would contribute the proceeds to LUCIFER."

"Paul Tyner declared the greatest of all crimes was that permitting the incarceration of a man or woman, and Gertrude B. Hunt declared she would rather be damned with Harman than sent to heaven with Anthony Comstock."

This report is a caricature rather than a correct recital of what occurred at the reception meeting. It is impossible to point out all the inaccuracies, but I wish to say here that I did not "shout" denance to the obscenity law. I raised my voice because of distance from the hearers in the rear of the large hall, but there was no shouting in any part of my brief remarks. I compared the obscenity law with the "fugitive slave" law, and said the latter was the less harmful of the two, and that if called on to help arrest a fugitive slave I would absolutely refuse, and would freely accept imprisonment rather than obey.

Although my words are very incorrectly reported, it is quite true that I charged Judge Landis with instructing the jury to convict me. In proof of this statement I clip the following paragraph from his charge to the jury:

"You have a right to consider the fact that this man has heretofore been convicted of the same offense, that is to say, of violating the same statute, in determining the question of intent; that is to say, in determining the question of whether or not this defendant has or has not a contempt for this law, and that is material in this inquiry because a man who has contempt for a law may not feel a high concern for its enforcement. The defendant has testified in this case and with frankness he has said to you—although claiming that in his judgment and opinion these articles are not low, lascivious or obscene, and insisting that his construction of these questions and his interest in this subject is for entirely to his interest scientifically—with frankness he has stated to you that, believing the law should be repealed, in his judgment the best way to bring about such repeal is to ignore the law."

While it may be said that the judge suggested conviction rather than directly ordering it, our readers will agree that to the average jurymen a suggestion from the judge is quite as effective as a direct command.

Other paragraphs of like character can easily be found in the instructions to the jury that convicted me of the law-made crime called obscenity, but our space forbids further quotations at this time.

M. H.

#### CONTRIBUTIONS TO "HOME-COMING" FUND.

W. W. M., \$1; W. L. Lighthouse, \$1; P. W., \$5; E. P. Ludwig, \$5; Mrs. S. C. Campbell, \$1; J. D. White, \$5; Peter Jackson, \$1; Mary E. Everett, \$1; E. B. P., \$5; S. O. Bishop, \$2; John P. Paulson, \$5; J. B. P., \$4; Alfred Paget, \$1; E. B. B., \$2; Oscar Rotter, \$1; Paul Robin, \$1; H. N. Fowler, \$7; W. C. James, \$10; Henry C. Roberts, \$1.50; A Chicago Friend, \$25; Henry Bohl, \$5; Chicago Society of Anthropology, \$8; Dr. Mark Howe, \$5; J. M. Crane, \$5; J. B. Billard, \$2; Anna R. Mahara, \$2; A. C. Pyle, \$1; Cornelia Rocklin, \$1; "A Socialist," \$1; Daniel Kiefer, \$1; Fanny Bellin, \$1.

#### Photographs of Moses Harman.

The latest photographs of the editor of LUCIFER, taken alone, and also photographs taken with his infant grandson, are for sale at this office. Price, 25 cents each.

#### ANNOUNCEMENTS.

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sufficient grounds for holding the prisoners for the grand jury, and that the arrests were made without warrant, without cause being specified, and solely on the judgment of police officers presumably sent for the purpose which they finally accomplished.

As chairman of the meeting I introduced Miss Goldman and the musician, and read a few notices. These things being done, I remained in my seat. Miss Goldman delivered her address, and a discussion began, when two detectives came down one of the side aisles and beckoned to me. When I met them at the door of the ante-room adjoining the stage they told me Miss Goldman and I were under arrest, and asked that we would avoid trouble by dismissing the audience quietly. I explained the matter to Miss Goldman, and she spoke to the audience, begging everybody to go out without disturbance.

There were amazement and indignation expressed on the faces of many there, but there was no confusion, no delay in passing out, no resistance of any kind. Mr. Berkman, who was in the audience, was arrested at this time while in the act of quietly urging those near him to hasten out. A boy of 15 was also arrested; for what reason I was unable to learn. He was discharged the next day.

We asked for a cab in order to avoid unnecessary publicity, but were told in a rather truculent tone that we were no better than anybody else, and that the only cab we could have was the police cab. The cars, they said, were good enough for them and good enough for us.

Excepting for the trifling insolence of that speech, we were treated with reasonable consideration; and I, in especial, was treated from first to last with a politeness that at times bordered on servility and for the most part was apologetic. In fact, I was treated with such distinguished consideration as set me apart from my companions, and elicited from Miss Goldman the remark to Mr. Berkman: "Do you notice how differently they treat him? He is an American."

I speak of this in order to express my detestation of such a differentiation, and to give myself the opportunity to say that the politeness of the police to me only served to emphasize the shocking brutality which they exercised to others.

I explain the consideration accorded to me by the facts that I am the product of many generations of Americans, that the usage of many years of the good things of life has established on me an air of content, that my clothes are in the fashion, that, in fact, I have what my radical acquaintances call an appearance of respectability. Perhaps I suggested the possibility to the police of "influence."

My reason for dwelling on this is not to let it be known what are the length and breadth and thickness of me, but to concentrate attention to that which follows. I am not grateful for any consideration shown me; on the contrary I rage over the police discrimination between me, the well-dressed prisoner, and those forlorn, decrepit, shabby, innocent street passengers upon whom was exercised a wanton brutality.

For this is what happened: We were hurried out of the hall, through Clinton street to Grand street, and along that crowded thoroughfare. It was still daylight and the sidewalk was occupied by men, women and children. I was flanked by a huge detective on either side, and I was unaware of any other obstruction to our passage through the street than was incident to its crowded conditions. My conductors, however, went through that unconscious and peaceable multitude, clearing the way with oaths and blows. We were three abreast on that narrow sidewalk and the holiday crowd was moving on slowly in the enjoyment or transaction of its own proper affairs. The men beside me would kick a baby-carriage with its occupant to one side, would take a venerable old Jew by the nape of the neck and toss him into the gutter, or a decrepit old matron by the shoulder and send her into the mud of the street with a ruthlessness and wanton brutality that reminded me of the stories I had read and heard of the Finnish outrages of Kishineff and other places in darkest Russia. The spirit was there; opportunity alone was lacking. And these men would turn from the commission of an unprovoked, a needless, a cruel assault on an unaccused citizen to smirk in suave politeness on a well-dressed prisoner accused of a felony.

I do not know what thoughts were conjured up in the minds of those injured Jews, but there was a train of thought fired in my brain which I hope will not go out until it has illumined the consciousness of some part of the American people.

Which was the law-breaker? Was it I, the Anarchist, striving

with all my might under the influence of a noble philosophy to conduct myself fairly, justly, honestly, peacefully toward my fellow men, striving to bring about an era of peace and good will? Was it the poor, shabby Jew assaulted in the prayer and peaceful enjoyment of the public thoroughfare? Was it the police, the men defenders of the laws?

Consider the police! They are chosen for their very fitness to do that which I witnessed on Grand street. There is no judge in New York, however high-placed, who could or would dare by any process of law to inflict bodily pain on the worst criminal—saving only the death penalty—and yet the police, in my sight, inflicted pain and injury on absolutely innocent citizens.

I, too, was innocent, as was subsequently decided in court; but I was dragged through the streets in ignominy because, in the opinion of men whose fitness for judgment lay in their brawny limbs, I had sat on a platform from which had been spoken words descriptive of a belief they did not share.

My companions and I were taken before a police sergeant, our names, addresses and descriptions taken down, and our bodies searched. The information thus obtained was given to newspaper reporters, and we, who were subsequently adjudged innocent of any crime, were heralded throughout the civilized world as criminals, a wealth of untrue detail being added in the interest of the tale.

Miss Goldman was taken to the Mercer street station, where there was a mattress; Berkman and I were put into a cell, and the barred door was clanged on us. That shut us away from the world, against which we had offended by differing in opinion from the police. I protest that this is in no sense a perversion of the truth. The magistrate said we were not guilty. The police, after listening to Miss Goldman, after looking at me, declared that she actively and I constructively held certain unlawful opinions. The state had sent those brawny assassins of decrepit Jews to decide on belief and opinion. The magistrate, without hearing one word in opposition to the testimony of those men, discharged all who had been arrested.

Later Miss Goldman and Mr. Berkman were released on bail, while I, through an inadvertence for which they were far more disgraced than I, and which caused them far more concern than it did me, was left to pass the night in the cell.

Of course, it is a matter of little consequence what sort of cell it was; and yet it seems to me of sufficient interest to describe it, since it is a place where innocent as well as guilty citizens are placed for safe-keeping.

I judge it to have been between three and four feet wide and about seven feet long. At one end was an open, dirty water-closet into which dripped a constant stream of water from a leaking faucet. A bench of wood, polished by the use of prisoners, ran along one side. The only other furniture was a small cup. I have been asked if the sheets were clean, and other questions based on the assumption that a man in America really is considered innocent until proven guilty. How little the good, respectable people of this country know of its conditions. Of course sheets or a mattress would only have added to the horror of the place. As it was, there were fewer bed-bugs and other unpleasant insects than might be supposed.

If you have money wherewith to pay for food and will ask at the right time you may procure it by paying double rates for it. When you are adjudged guilty of no matter what crime you are fed; at headquarters you are kept without food, because, as I assume, you are innocent. It is a little confusing, not to say anomalous; the police have full power to lock up an innocent man at headquarters, but they may not feed him excepting at his own expense. Suppose he has no money? Oh, he isn't supposed to remain long at headquarters. If he is poor no doubt he is used to being hungry.

I forgot, in the novelty of the situation, that I needed food, though I had eaten nothing since 5 o'clock that morning. When I asked, it was too late, so I went until the next morning. There were three other prisoners in the set of three cells of which mine was one, and so far as I could determine only one of them had food brought to him. Two of those men naively and without confusion proclaimed themselves pickpockets; the other was very sick with a racking cough, whatever his business might have been. I have no idea what they thought me. They described me in their conversation as a "swell guy," and talked before me of their unlawful occupations with quite as much serenity as I could imagine Messrs. Rockefeller and Harriman talking of theirs. May I say that I do not use these latter names invidiously. I know as well as another that there is a worldly distinction between a chevalier d'industrie and a captain of the same.

Pardon me if I have made too many words of this story. At least, I am leaving the reader to draw most of his deductions; and I am leaving him to discover most of the implications of this recital.—John Russell Coryell, in the Truth Seeker.

# "THE MORAL BREAKDOWN IN THE CHURCHES."

ROCHESTER, Jan. 12.—The subject of Dr. A. S. Crapsey's lecture this evening was "The Moral Breakdown in the Churches." It was not the intention of the speaker to dwell upon the fact that very great numbers of people who profess the religion of Christ did not practice that religion, but rather to call attention to the more important fact that many of the moral conceptions found in the dogma of the churches were in conflict with the enlightened conscience of the present age.

He began his lecture with a reference to a certain scene in Athens in the days of Alcibiades. When that brilliant politician and equally brilliant debauchee of a certain banquet was discussing the religious conditions of his time certain young men who were present were deploring the decay of religion in Greece, but Alcibiades said not so. Having just returned from Corinth, he said never before have there been so many women consecrated to the service of the Goddess of Love and never before have the young men of the country resorted more eagerly to the sacred groves. The writer who records this event was, if the speaker was not mistaken, the immortal Plato himself, and he saw nothing shocking in the words of Alcibiades. This is evidence that what we call religion and what we call morality are not always in accord.

It is true that at the time of Alcibiades these religious observances, which are to us so shameful, expressed the current morality of his day. But morality was then outgrowing that phase of religious observance, the men were beginning to be ashamed of prostituting their women to the services of their gods, and from that time on there was a growth of the moral sense that was increasing antagonism to the religion of the people. The antagonism began to grow until at last we hear the prophetic saying, "God hath not called us to uncleanness, but to holiness."

Dr. Crapsey said that it was a very common error which held that religion was a guardian of morality. Just the opposite is true. Morality is a guardian of religion. There are no emotions of men, not even the sexual emotions, which need to be kept more sternly under the power of the conscience and guarded more exactly by the power of the reason than the religious emotions. Man's religious nature is in its essence immoral, if not immoral. In the name of his gods he has committed the greatest atrocities, has been guilty, as we have already seen, of sanctified uncleanness, has sacrificed his sons and his daughters to devils, has murdered the righteous, thinking to do God service, and has robbed the poor to build temples to the deities.

We readily acknowledge the immorality of the ancient forms of religion which were supplanted by Christianity, but we fail to see that even in our own religion there are conceptions which the enlightened conscience of today condemns. The underlying thought of God in the Christian dogma is immoral in its nature. It represents God as being in a perpetual state of anger. We are told that ever since the year 4000 God has been angry with man because of the sin of Adam. Now, anger is a debasing passion. He who indulges anger degrades himself, and if this be true of man it must be equally true of God, in whose likeness man is made. Four thousand years of anger would change any god into a fiend, and the God of the Westminster confession who is in this perpetual state of wrath is, as Dr. Carter says, "not a god, but a fiend." Such a god cannot command the worship of a soul that has itself discarded the passion of anger.

Crucifixion is also an attribute of God as he is represented to man in the dogma of the church. St. Augustine devotes two books of the "City of God" to prove that God can keep by his immortal power a body of flesh in eternal existence in order to torment that body in the everlasting flames. Now a god who would do this would certainly subvert the devil. This whole notion of a god of vengeance has been outgrown and our conscience condemns it. God is also represented in the dogma as having his favorites among children of men, giving to some and withholding from others, without rhyme or reason except his own will and pleasure. Such partiality upon the part of a human father is always censured, and that which we condemn in man we cannot allow in God.

Dr. Crapsey then went on to say that not only were there immoral conceptions in regard to the deity contained in the dogma of the Christian churches, but those churches in their teachings held a false, degrading and in a measure an immoral conception of man. The doctrine of original sin as it is usually expounded from the pulpit is insulting to human nature and tends to nourish impure conceptions of the nature of man. Without his own fault man is

brought into the world by a process which his religious teachers tell him is essentially sacred, that because of this sacredness he is damned before he is born. Now, one does not object seriously to being damned after he is born, for then he may have done something to deserve it, but to be damned before he is born breeds in him a sense of injustice, for he knows that he has done nothing to warrant such condemnation.

Now, that there is in man's tendency to evil is evident to us all. It is the drag backward, the tendency to return to a lower estate of moral life than that which man has in his present life attained. This is indeed the consequence of his birth as a man. It is the price he pays for being a man, but to assert that this natural fact produces wrath in a supernatural god and the curse of God rests upon man because of it has no warrant in the nature of things. The conception of the bird is a pure conception, and why not that of the man? The child of a pure wedded love is a pure child from the instant of its beginning in the secret places of nature, and the church should dwell upon that fact rather than upon the other. It should insist upon the privilege of every one to be born right the first time, and not claim to overcome the deficiencies of a first birth, which is natural, by the magical effects of the second birth, which it claims to be supernatural.

This doctrine lies at the base of our failure to achieve any great good from men through the forms of our churches. We claim that baptism is the antidote for original sin, but today we see no difference between the baptized and the unbaptized, and we can say that neither baptism avails anything nor want of baptism, but man's salvation lies in his power to love and to love purely. The greatest symbol of joy given to us in the Holy Scripture is the joy of the bridegroom with the bride, and where such pure joy is there is no sin.

Another immoral conception which is imbedded in our dogma is the doctrine of exclusive salvation. The saying that out of the church there is "no salvation" is arrogant and false. At no period in its history has the church included in its pale all the moral worth of mankind. There have been as many good people outside its folds, and it is not church membership but essential goodness that avails.

Dr. Crapsey then went on to speak at length of the immorality which is exhibited in the methods of salvation as they are taught in the churches, both Catholic and Protestant. He said that while on the continent of Europe he had seen signs over which was the sign, "For Your Friends in Purgatory," and in these boxes he saw poor women putting their alms to purchase the release of their beloved ones from the pains of purgatory. Such a scheme of salvation is so immoral that we should not for a single moment tolerate it on earth. If a man deserves his fate he should remain in purgatory until he has accomplished his punishment. If he does not deserve his fate, to keep him in purgatory for a moment is the greatest injustice.

This whole scheme of "salvation for so much" has always been the scheme by which the practical Roman mind has sought to gain the favor of God. So many prayers, so many masses, so many journeys to this and that shrine will gain for man the pardon of his sin. Walter Pater said of the old Roman religion that "it was something to be done in such a place, at such a time, in such a way." A salvation so purchased would be worthless, because it would be the gift of a worthless deity.

On the other hand, the evangelical doctrine of the merits of Christ as this doctrine is so often presented by the evangelists is utterly destructive of any moral conception of the universe. According to that teaching God leaves all the guilt of the sinner upon Jesus, and the sufferings of Jesus atone for the guilt of the sinner, and then God imputes the righteousness of Jesus to the sinner. In other words, God punishes the innocent and lets the guilty go free, and he tells a lie in order to cloak the guilt of the one who is thus favored. To lay the guilt of the sinner upon the sinless is an act of injustice and therefore immoral. To say that an unrighteous man is righteous is not true and cannot be true. We admit that behind this doctrine there are great living truths which give it credence. The innocent do indeed suffer for the guilty, but they do not bear their guilt nor suffer their punishment.

This doctrine as it is usually taught has bred in the mind of the average Protestant that he can get something for nothing, and that action runs throughout his whole life. The besetting sin of this age is the desire to get something for nothing, and for this the preaching of the evangelical ministers is not a little to blame. If we can lay our sins on Jesus, why not lay our share of labor upon the poor? That is what we do every day of our lives, or at least try to. If we can get heaven for a song, why not get a fortune by a windfall? The organized church has done much to confuse moral values and to bring about the present state of moral chaos. It has overlooked altogether those great sayings, that "Man shall get his bread by the sweat of his brow," that "Whatever a man sows, that shall he also reap," and it is through such tribulation that he enters into the kingdom of heaven.—New York Sun.





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#### LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privileges.

When this issue of LUCIFER reaches our friends its editor will be in California. He started to Los Angeles on Friday evening, Jan. 24, on a train scheduled to make the trip in three days. He has not yet regained his usual strength, and did not feel able to start at the date announced in LUCIFER No. 1083.

When he passed through Joliet on the best train of the Santa Fe, in all the comfort that loving care could provide, he doubtless remembered that other ride, eleven months ago, over the same road, with Joliet as the destination. We feared we would never see him return alive from that journey, but he was as calm, cheerful and hopeful on that occasion as when setting out on this trip to California. Near Joliet is the hill where, he was told by the deputy warden, "We plant such fellows as you, and the sooner you are planted there the better."

His personal address for the present will be 128 South Olive street, Los Angeles, Cal. Business letters should be sent, as usual, to this office.

#### NO NEED OF COURTS.

LUCIFER and many other journals of opinion have long maintained that under equal rights for all and special privileges for none—that is, under voluntary cooperation, the cooperative commonwealth—there would be no need of our present judiciary system, our despotic and largely irresponsible judiciary system. We could settle all disputes by voluntary arbitration, as is now proposed in the matter of international disputes.

But now it would appear, from the power lodged by Congress in the hands of the postoffice arm of the executive branch of the United States general government, we do not have to wait for the cooperative commonwealth in order to dispense with our present judiciary. Read what a leading editorial in the Cincinnati Daily Commercial Tribune has to say, while speaking of the necessity of such a law as that demanded by the "Crumpacker bill" now before the United States Senate—having lately passed "the House." Under the head "Why Maintain Courts?" the Commercial Tribune says:

"Why maintain courts of any description—federal or state—if the views of the postoffice department are to prevail with the Congress in opposition to the Crumpacker bill? If the views and the opinions of the postoffice department are correct, why does the department of justice go into the courts and seek compulsory processes and judgments against rebaters and givers of rebates—the railway corporations and the favored industrial or commercial corporations?

Why does the Congress enact legislation providing for inspection of meats and breadstuffs and canned goods and liquors, and why, pursuant to that legislation, does the department of justice prosecute offenders, or alleged offenders, against the law in the courts?

"There is a much simpler process. The postoffice department, without notice and without a trial, arbitrarily denies to the citizen or the corporation falling under its displeasure the use of the mails. It denies to the individual even the right to receive letters absolutely unconnected with his business, but dealing only with private or family affairs, and it puts him out of business. It is a method charming in its simplicity if it were not a method absolutely illegal and unconstitutional—the method of a czar or a dictator, but not the method of an official of a free government, nor the methods a free and representative government ought to allow its officials to follow.

"The department of justice, with equal right and with equal justice, might arbitrarily seize upon the business of a corporation or an individual engaged in the canning or the packing of meats or the distillation or the sale of liquor, lock up the establishment and deny the parties interested a hearing. It would be no higher crime against the individual liberty of the citizen to seize upon his property than it is for the postoffice department to seize upon his mail—and if seizure of mail can be had in the one instance without a hearing, it can be had in all instances."

Of course the same arguments hold good in regard to the publishing business, and it is with the publishing business that the postoffice department has made itself most conspicuously meddlesome. The Commercial Tribune says:

"In 1906, without a hearing given, without an appeal allowed, and without any avenue of redress, the postoffice department, by what it calls its 'fraud orders'—and frauds they are on American rights and privileges—forced out of business and into insolvency and ruin no less than 600 business enterprises, or at the rate of two for each and every business day of the entire year."

Proceeding, the Commercial Tribune adds this very significant paragraph:

"It is altogether possible that some of the concerns were fraudulent. But it is an undoubted fact that the majority of the concerns forced to the wall were legitimate business enterprises. But they were accused in secret, tried in secret and without notice to them, and condemned in secret—notwithstanding the sixth amendment to the federal constitution is an inhibition against condemnation by the federal government of any citizen, and against deprivation of life, liberty or property without due process of law, as the fourteenth amendment is a like inhibition against arbitrary proceedings by any state. Yet by the mere exercise of its will the postoffice department assumes the right and the power to condemn citizens without hearing, deprives them of their rights and privileges, and denies to them any appeal from its decision."

It was the boast of the ancient Romans that no man could be condemned and punished by their law without a hearing in his own defense. And we are in the habit of boasting that ours is the freest and best government the world has ever seen. M. HARMAN.

#### THE MOYER-HAYWOOD-PETTIBONE CASE.

In an article entitled "Our Vanishing Liberty of the Press," Theodore Schroeder, associate editor of the Boston *Argosy*, says, in the January number of that magazine:

"In Idaho, at the time of the official kidnapping of Moyer and others in Colorado, the attorney for these men tried to show the court the unconstitutionality of the procedure, when the baffled rage of the judge prompted him to exclaim: 'I am tired of these appeals to the constitution. The federal constitution is a defective, out-of-date instrument, anyhow, and it is useless to fetch that document into court. But constitution or no constitution, we have got the men we want after; they are here; they are going to stay here until we have had our final say, and I would like to know what is going to be done about it.'"

Lack of space and time will prevent an elaborate statement of the kidnapping, nearly a year ago, of these labor leaders, whose trial is now set for the 5th of March next, charged with conspiracy to murder Governor Steunenberg of Idaho. This case is probably causing more excitement and more apprehension among the men who belong to labor unions, and also among the organized Socialists of the country, than any other case of like character that ever was brought before a court of so-called justice in the United States since the trial of the eight labor leaders twenty years ago in Chicago, that resulted in the hanging of four, the death in prison of one, the life sentence at hard labor of two and a fifteen-year sentence of one.

That the danger of serious trouble to follow the hanging of Moyer, Haywood and Pettibone—if they should be hanged by the courts and governor of Idaho—is much greater now than it was twenty years ago will readily be admitted by those who have read the papers on both sides. The number of men enrolled in the labor unions now is incomparably greater than it was twenty years ago, and the determination of these labor-unionists not to tamely submit to see their brethren murdered according to law, as was done in

1887, is incomparably greater than it was twenty years ago.

Again, the opportunities afforded by the mountain states of Colorado and Idaho for successful revolt against the oppressors of labor are vastly greater, as any one can see, than they could possibly be in the cities and in the older settled portions of the country.

The clipping from the *Arena*, at the beginning of this article, shows the spirit with which the oppressors of labor in the two states named have carried on the war for five or six years past. The conclusion that seems to have been arrived at by labor men, including the organized Socialists of the country, is that no longer is there ground for hope of justice from the organized governments of the two states named, nor even from the government of the United States, since by its attitude in the last election the Washington government aligned itself unmistakably with the oppressors of labor.

In conclusion, I would simply say that, advocate of peace and educational methods as I am, there are times in which it would seem that discretion is not the better part of valor. In other words, there are times when peaceful methods seem to lose their virtue and when nothing is left for the manly man but to assert his native right to use whatever strength there be in his good right arm to defend his right to life, liberty and pursuit of happiness.

The preamble of the Declaration of Independence certainly gives ample sanction for raising the banner of revolution when all other means fail to secure redress of outrageous wrongs inflicted by our rulers.

M. H.

### OUR MURDEROUS MEDICAL TRUST.

At Joliet I protested against enforced vaccination, and my earnest protest against this invasion of my person was doubtless one of the chief causes of my exceptionally harsh treatment by the prison officials at that place. That this rule, requiring every prisoner to be vaccinated on entering the prison, is made at the instigation, if not the command, of the medical trust, there can be little doubt.

The following item, clipped from the *Homeopathic Envy* for January, should help to rouse the sleeping public to resist the encroachments upon civil liberty by the murderous medical monopolists of the United States. The article is headed "Cancer Due to Virus in the Blood":

"A new theory has been put forth by a writer in a recent issue of the *Lancet*, G. C. Adams, of Australia, regarding the etiology of the disease in that country. The views put forth by this writer are that cancer is not due to a bacterial or parasitic origin, but that it is a constitutional disease due to a specific or malignant virus originating in the blood, and chiefly manifesting itself after thirty-five years of age, and at its greatest virulence between fifty and seventy years of age."

"The foregoing is from an editorial from the *Medical Age*, Detroit, for November, 1900. If it originates in the blood, what more potent or widespread cause could be found than the small-pox vaccine that is by compulsion injected into civilized man's blood? It is pretty safe to assert that cancer 'due to a specific or malignant virus' will be found to be mainly the result of this poisoning of the human system."

That the prevalence of cancer has increased many-fold since vaccination became compulsory and well-nigh universal in English-speaking countries will probably be admitted by all who have studied the question from other sources than the statistics of the medical trust itself. Whether there is a real connection between the two will be hard to prove, but that the presumption is tremendously in favor of the theory advanced by G. C. Adams and by the editor of the *Homeopathic Envy*, I verily believe.

Under the head "Smallpox in Toronto" the *Homeopathic Envy* says:

"Commenting on the fact that compulsory vaccination of school children had been abolished in Toronto, the *Medical Age* says that there was practically no opposition to its abolition, and adds: 'Smallpox in Toronto has recently been so mild that inconvenience resulting from the quarantine has been the worst part of the matter.'"

In this regard, if in no other, the Canadians are setting a good example to the people of the United States.

The article closes in these words:

"Antitoxin is very much questioned by the best practitioners in Europe. The Pasteur treatment for rabies, it is said, has increased the trouble it purports to cure. The antitubercular serum has, probably, never cured a case, and vaccination today is more doubted than ever before. In fact, except in desperate cases, the puncturing of the skin to administer remedies or prophylactics is falling into disrepute with rational people."

So long as the masses of people passively submit to be poisoned for the benefit of a guild of men whose power and wealth (like those of the "craftsmen" who withstood Paul at Ephesus) depend

upon the ignorant and superstitious (medical) beliefs of the said masses, and upon their submission to the dicta of the medical "board of health," just so long will the trade of the medical poisoner and that of the licensed undertaker flourish.

"My people perish for lack of knowledge," said the old-time prophet.

In this saying, I would by no means wish it to be understood that I condemn all physicians who use poisonous drugs in their practice. I am glad and thankful to be able to count among my very best friends several learned and successful medical practitioners who conscientiously believe there is healing virtue in drugs if judiciously administered. I mean only those physicians who want special privileges—special legislation, by which they may drive out competitors in the healing art, those competitors who will not take their own prescribed medical course of education and join their own guild or trust.

Especially do I mean that part of the medical profession who want legislation to compel people to submit to invasion of their persons (even their young and helpless infants) by the administration, the injection into their life-blood of what I honestly believe to be one of the most baneful of all medical poisons, that known as vaccine virus!

MOSES HARMAN.

### FROM CLARA BEWICK COLBY.

Twenty years ago, coming April, I heard Mrs. Colby, editor of the *Woman's Tribune*, then published at Beatrice, Neb., deliver one of the very best lectures on woman's emancipation from all slaveries to which I ever listened. It was at an Equal Suffrage convention held at Topeka, Kan., which convention was addressed by many well-known leaders of the "woman's movement," as it is called, notably by the world-renowned woman orator, Carrie Chapman Catt, but Mrs. Colby's lecture far surpassed that of any other speaker in the logical clearness and in the comprehensive scope of her utterances.

To Mrs. Colby political suffrage is an incident—a means to an end, so to speak, in her battle for complete self-ownership of woman as against woman's domination by man, especially in her work as race builder, which domination is clearly recognized and enforced in canon and statute marriage laws.

At least such was my understanding of Clara Bewick Colby's position in the two lectures I heard from her about twenty years ago, and as defended in her old yet ever young *Woman's Tribune*, now published by her in Portland, Ore.

In her issue of Dec. 22, 1900, she makes this reference to the home-coming of *LUCIFER*'s editor:

"The *Tribune* is glad to learn that Moses Harman, who was sentenced to imprisonment for one year for publishing articles in *LUCIFER* relative to sex questions, is to be released Dec. 26. Why could it not have been a few days earlier, that he might have spent Christmas with his family? However, there is to be a great reception for him in the Masonic Temple, Chicago, on the afternoon of Jan. 1. William Lloyd Garrison and some thousands of persons interested themselves in Mr. Harman's case and sought to obtain his earlier release. As far as learned all students of sociology and all writers interested in having humanity better born have taken Mr. Harman's part. His many friends are glad that he has somewhat regained his health after his rigorous treatment at Joliet."

If all goes well with my western trip, Portland and the office of *Woman's Tribune* will be among the places visited by me before many months.

M. H.

### MORALITY VS. PRURIENCY.

Among journals of opinion in the United States, none can take higher rank than the *Arena*, of Boston, edited by B. O. Flower. In the December number of that leader of modern thought, under the head "Sound Morality vs. Morbid Prurency," Editor Flower strikes the keynote of reform; in fact, he strikes several keynotes. See the article in this issue of *LUCIFER*, printed under the above title.

The fact that Theodore Schroeder, of New York, attorney for the Free Speech League, is now associate editor of the *Arena* will be good news to our readers.

Under the subhead "The National Parity Federation Holds a Remarkable Meeting," Mr. Flower quotes several paragraphs showing the attitude that he himself holds towards the work of the Free Speech League, and shows in his introductory remarks that a great improvement has taken place in the spirit and methods of work of this heretofore conservative and reactionary national organization.

M. H.

The great seem great to us because we are on our knees. Let us rise.—*Canaille Desmoulines*.

## LOVE MARRIAGE.

Rev. J. D. McBrien, chaplain of the Kansas state penitentiary, has questioned 4,000 prisoners concerning the marital lives of themselves, their parents and grandparents, in the endeavor to find the fountain head of predisposing cause of criminality.

We have always contended that "loveless marriage" was a breeder of abnormality, if not, more plainly speaking, the real progenitor and mother of the criminal instinct. The chaplain is evidently afraid to come out boldly and say in plain terms what his investigations have forced him to think, lest he be accused of "attacking the holy institution of marriage" and lose his job, if not be sent to the penitentiary himself.

In the following cautious, round-about way, however, he says in effect just what LUCIFER's editor was condemned for blurring out abruptly, that love marriage is the true and only marriage, the source of all good and blessedness, while legal, conventional, loveless marriage is not marriage at all, but prostitution, the source of all evil and a curse to the world:

"If the marriage relation could be so regulated that none should be permitted to enter into that most sacred of all the domestic relations except those who are physically, morally and intellectually capable of discharging the duties of husbands, wives and parents in the true sense, as God intended it to be, it would prevent, at least to a great degree, the hereditary tendencies to crime."

★ ★ ★

The above communication and clipping were sent us by our good friend, S. R. Shepherd, of Leavenworth, Kansas. That the chaplains of penitentiaries have many and superior opportunities for inquiring into the basic causes of vice, crime and degeneracy is certainly very true, and it is sincerely to be hoped that they will duly improve these opportunities.

With the letter and spirit of the clipping from the chaplain's published opinion I cannot say that I am altogether in accord. The suggestion that the "marriage relation" should be under the regulation or supervision of an examining board appointed by governmental authority of some kind seems to me to involve too great a risk of abuse of power in the hands of such examining board. As in matters of food, drink, religious worship, etc., etc., I think that education, joined with liberty of conscience, liberty of speech and non-invasive action, is the only safe guide in the conjugal or marital relations of women and men.

M. H.

## MOSES HARMAN'S RELEASE.

About a year ago Mr. Moses Harman was convicted in the federal court of mailing an obscene article in his periodical, LUCIFER. He was convicted, not because the jury considered the article obscene, but because the presiding judge instructed the jury that the question of obscenity was not within their province, that the only question for them to pass upon was the fact of the mailing of the paper. In fact the article was not obscene, and Mr. Harman's conviction and imprisonment were, as the Rev. Jenkin Lloyd Jones describes them, "nothing less than a crime." It is a subject for congratulation that Mr. Harman's imprisonment has under these circumstances been treated by some of the good men and women of the community as an honor instead of a disgrace, and that they should therefore have greeted him with an honorable reception upon his return. It was no misplaced praise, that of the late Ernest Howard Crosby, when in responding to an invitation to this reception he said: "No one can know Mr. Harman personally or through his writings without becoming impressed by the purity and honesty of his purpose and by the fact that his main impulse is what seems to him a high ideal." These words we repeat and endorse, not in advocacy of Mr. Harman's views, for we dissent from them, but in the same spirit in which Mr. Crosby added to his personal praise the words: "That such men should be met by the arguments of iron bars and dungeon cells shows that the spirit of Torquemada is not entirely exorcised."—The Public (Chicago).

## EMMA GOLDMAN AND THE NEWSPAPERS.

A few days ago the newspapers of the country made much of the arrest of Emma Goldman for a public speech inciting to violence, the destruction of government, etc., etc. But they made nothing of the fact that when she was arraigned the case against her was dismissed on the ground that her speech was not a lawless one but was entirely within her rights. The newspaper idea of what constitutes lawlessness offers an interesting study in the psychology of professional gossip. A woman speaker who commits no crime is hailed

to prison and her meeting broken up by officious policemen without warrant and without right, and the newspapers exultate "hurray!" But when the courts determine that it was not the woman speaker but the police that were criminal in the matter, the newspapers pass silently by on the other side.—The Public (Chicago).

## SOUND MORALITY VERSUS MORBID PRURIENCY.

The two following articles were printed under the above caption in the Arena:

## MR. COMSTOCK NOT DESIRED AT THE MOTHERS' CONGRESS.

An event perhaps even quite as significant as that which marked the National Purity Federation's meeting was the recalling of the invitation extended to Anthony Comstock by the Pennsylvania Mothers' Congress. The press dispatches published in the Boston dailies of Oct. 20 stated that "the invitation extended to Anthony Comstock, the purity mentor of New York, to address the Pennsylvania Congress of Mothers at Johnstown on Nov. 1 has been recalled." One of the prominent members is quoted as saying: "I myself have pictures and statuary in my home which are perfectly beautiful and which I know Mr. Comstock would destroy if he could."

It would seem from the above that the more thoughtful and healthily moral members of the Mothers' Association have no sympathy with prurient imaginations that see impurity and evil in things that to a healthy or normal mind suggest not only naught that is low or debasing, but that which is beautiful, pure and fine. We well remember, when at school, one of the boys in our room seemed unable to see anything that did not suggest something low, vile or sensual. His mind seemed to so brood over vile and low things that his imagination apparently became so saturated with sensual concepts that all things took on an evil cast, just as one looking through green glass beholds the green sheen on every object seen. On one occasion, when this lad had obtruded one of his coarse and suggestive remarks while some of us were enjoying an historical painting that to all save the youth in question was free from any suggestion of sensuality, a schoolmate exclaimed, "I think the fragrance of a rose would suggest something low to Will."

Now it may not be the case that Anthony Comstock has searched so long for that which is sensual, low or corrupt that his mind has reached the stage of the person who looks at the world through green glass. It may be possible that he is not in the position where it is impossible for him to look at anything without seeing something degrading and immoral in it; but many of his acts of late years suggest the possibility of this state, or else that he is of that order of mind that so fears the power of evil over good that he believes that ignorance is the only helmet for virtue; that innocence born of ignorance is a better safeguard for our young men and women from the multitudinous pitfalls of civilized life than knowledge imparted by high-minded men and women with a view to making the young morally strong and healthy through knowledge coupled with appeals to the reason to think fundamentally, sanely and normally.

There was a time in the far-away past when minds of this order, that seemed to endow evil, and especially sensuality, with infinite potency, so distrusted the power of righteousness and virtue over their own minds that they fled to the deserts and to retreats, that their eyes might not even be tempted by the sight of women. Now for such persons it may be that the retreat or the desert is the healthiest place; but certainly men who so exalt the potency of evil, and especially of sensuality, that they see grossness and villainy in the breathing statues that represent some of the noblest creations of genius of the ages, should not be encouraged to pose as censors of morals, as they would inevitably teach the immature and unformed imagination of youth to look for things evil and degrading or sensual in nature and art, instead of seeing beauty, nobility and purity which the sane, healthy, artistic and informed mind sees in the master-creations of the ages.

To us it seems that a mind so keen to scent out corruption and immorality where minds like that of Ralph Waldo Emerson would see only beauty, and so indiscriminate in its attacks on the good as well as the evil as is Mr. Comstock, is liable to work a vast amount of evil to the young and to the public imagination as a whole, by centering the attention of the people on evil rather than good, making them look for that which is low, vile and debasing when they otherwise would see none of these things.

A recent issue of Life contained an admirable cartoon which hits off what many people believe to be Mr. Comstock's mental attitude. This cartoon represents Mr. Comstock as an angel flying to the gates of Heaven, but St. Peter sternly forbids his entrance, say-



ing. "No, Anthony, no; we may have things here you would object to."

#### THE NATIONAL PURITY FEDERATION HOLDS A REMARKABLE MEETING.

The National Purity Federation at its recent meeting in Chicago evinced a degree of wisdom in relation to the great question of sex morality that has seldom if ever before been manifested in similar congresses, in the broad and fundamental manner in which it considered the question. Heretofore usually the tendency has been to look on the question of morality in a superficial and narrow way, but in the recent convulsion the members welcomed broad, judicial and fundamental consideration of the problem, which indicates that the old ostrich-like policy, which sought to stifle anything like healthy and fearless consideration of grave questions absolutely essential to sound morality, is to give place to a mental attitude in line with the modern enlightened and scientific spirit of our time.

Perhaps the most notable paper delivered at the meeting was read by Mr. Theodore Schroeder, one of the associate editors of the *Lucifer*.

At our request a correspondent in attendance has furnished us an excellent news-note dealing with the significance of this important gathering, from which we quote the following:

"An astonishing thing happened in Chicago at the recent meeting of the National Purity Federation. Mr. Theodore Schroeder, the attorney of the Free Speech League of New York, was allowed to address that conference on the need for more liberty of the press in the discussion of sex problems as a condition of moral progress.

"Mr. Anthony Comstock, who is always conspicuous on such occasions, was announced to reply, but failed to appear. The still more remarkable thing was that this organization, which in the popular mind stands for organized and legalized prudery, did unanimously adopt a resolution almost as broad as Mr. Schroeder's contention.

"In his argument he reminded us that: 'Only upon the subject of sex do we by statute declare that artificial fear is a safer guide than intelligent self-reliance, that purity can thrive only in concealment and ignorance, and that to know all of one's self is dangerous and immoral.' He made an unanswerable argument for the right of every individual to know for himself what is nature's moral law of sex, and to have access to all the evidence which anyone might be willing to submit, if permitted.

"Then he went on to show how under our laws against 'obscene' literature that right to know has been destroyed. We thought that the liberty of the press guaranteed by our constitution meant the right to tell the truth from good motives, but all that has disappeared by the unauthorized judicial amendment of our charter of liberties. Upon the subject of sex, truth and good motive for a publication are no longer a defense when the publisher is arrested as a disseminator of obscenity.

"Under the scientific absurdities which courts pronounce as the 'test of obscenity,' nothing can escape judicial condemnation. In a scientific paper before the last International Medical Congress, Mr. Schroeder showed that if the judicial tests of obscenity were applied to 'Uncle Tom's Cabin' it must be adjudged a criminally 'lewd' book.

"Before the Purity Federation he showed that once by necessary implication and twice by expressed judgment have the courts declared our Bible to be criminally obscene, and furthermore, that courts and juries of irreligious men, relying wholly upon precedents already established, might destroy every Bible in the land, as well as most of our classical literature. The test of obscenity proscribed by our courts was applied to the ten commandments, and it was shown that an impartial enforcement of the law would suppress them as criminally obscene.

"This extraordinary statute makes an exception for scientific medical books, even when circulated among professional men. By dictum only have the courts amended the law that these books thus circulated are tolerated in spite of the statute, and not as a matter of right under it. An exact enforcement of the letter of our statutes under the present judicial tests of obscenity would extirpate all the medical literature upon the subject of sex.

"Many suppressed books were described. They came from physicians of the highest standing in their profession, and from the most conventional and conservative moralists. Nearly all of the criminal books mentioned in Mr. Schroeder's argument had the endorsement of some clergymen or religious leaders. Of course many controversial books advocating unconventional ideas have also been suppressed.

"On the day following this paper, the Purity Federation unanimously adopted a resolution which, to the outsider at least, would seem to mark a new epoch among purity workers. The following is a salient paragraph:

"Resolved, That the president be empowered to appoint a permanent committee of seven, of whom he shall be one, who shall seek to secure such changes in the judicial tests of obscenity as will make the law so certain that by reading it anyone may know what constitutes its violation, and to secure such an interpretation of the law as will make impossible the suppression of any scientific and educational purity literature."

"Another evidence of very great progress was the general sentiment of these purity delegates in favor of sexual instruction in our schools."

The New York *Sun*, on Oct. 13, closed an editorial upon these incidents of the purity conference with these pointed words:

"The truth is that a new school of purity has sprung up in the world, and for the present Mr. Comstock must be content to pass as an old fogy, out-of-date, mid-Victorian, unfashionable, or whatever the stronger party chooses. The new school is for discovering corruption; his school was ever for concealing it. He conceived credulity to be a more peaceful state of mind than curiosity and was always for hiding anything that might possibly offend even our dramatic critics. His opponents might be generous enough to credit him with a laudable ambition—the honest desire to raise every one to what we have been told is the very height of felicity: 'the possession of being well-deceived, the serene and peaceful state of being a fool among knaves.'"

I do not wonder at what men suffer, but I often wonder at what they lose.—Kurtin.

#### ANNOUNCEMENTS.

"To a rational being the prudential check to population ought to be considered as equally natural with the check from poverty and premature mortality."—Thomas Robert Malthus, 1805, *English Political Economy*.

THE MALTHUSIAN LEAGUE, CHICAGO, ILL., JANUARY, 1907.

MEMBER HARMAN, HONORARY PRESIDENT.

OUR MOTTO—"It is the right of every child to be well born."

OUR PURPOSE—"To agitate and take such other means as may be necessary to secure the abolition of all laws which make either the printed or oral discussion of sex problems a criminal offense, also to restore the right to the use of the United States mails for the transmission of such printed matter to the people, in order that knowledge of sex and its rightful functions may be disseminated, where now only ignorance abounds, which is responsible for much crime and misery."

HILMA L. POTTER LOUIS, Secretary.

217 Twenty-third Street, Chicago, Ill.

[N. B.—Contributions to our cause are earnestly solicited and may be sent to the secretary until further notice. The same will be duly acknowledged in *LUCIFER*.]

THE FREE SPEECH LEAGUE.

invites correspondence, cooperation, and membership of all who claim rights, and dare maintain them.

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FREE SPEECH LEAGUE, 120 Lexington Avenue, New York.

THE CHICAGO SOCIETY OF ANTHROPOLOGY holds regular meetings every Sunday afternoon at 2 o'clock in Corinthian Hall, seventeenth floor Masonic Temple. Free discussion. *LUCIFER* on sale at meetings.

THE SOCIAL SCIENCE LEAGUE holds public meetings every Sunday night at 8 o'clock in Room 412 Masonic Temple. Free discussion after each lecture. *LUCIFER* on sale at meetings.

THE LOS ANGELES (CAL.) LIBERAL CLUB meets every Sunday afternoon at 2:30 o'clock at Blanchard Hall, 220 South Broadway. Seats free. The public is cordially invited.

#### A Striking Sex Series

is appearing in *Lucifer*, of which James F. Morton, Jr., the well known author and lecturer, says: "I regret second at best has a magazine adequately representative of Progressive Thought. It is frank and fearless, refined and vigorous, witty and eloquent."

Every reader of *LUCIFER* should secure this remarkable symposium, whose contributors are among the brightest minds of the age. Theodore Schroeder, of the New York *Sun*, begins a strong article in the January issue, on "What is Purity? A Study of Sex Overvaluation," which is alone worth the price of a yearly subscription.

This series began in 1895. Only a few complete sets remain. Order as soon as you read this.

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### IN MEMORY OF HUGH O. PENTECOST.

A sun has been blotted out of the world's intellectual firmament, but part of its vivifying radiance remains in the lesser luminaries which derived their light from him. The light which Hugh O. Pentecost effused into the intellectual world never will be extinguished. Clouds of superstition and ignorance will continue to gather for centuries perhaps, but they will be less extensive, less baneful to human intelligence than they were before the light of his radio-active mind fell upon them and in a measure dispersed them.

In my opinion, frequently expressed during his lifetime, Hugh O. Pentecost was the most beneficial, the most enlightening character the nineteenth century produced. Others did more in the material world by useful inventions; others did more in science, art and mercantile commerce; but as an interpreter of all these, as an awakener and stimulator of thought, Pentecost was supreme.

He was great as Jesus was great, not in world-wide fame, but in his glowing sympathy with the poor and the ignorant. Like Jesus, he was "the friend of the publicans and the sinners." But unlike Jesus, he preached salvation in this world through intellectual enlightenment, rather than in another world through repentance and contrition.

We are too close to the time of Pentecost to view him with the proper perspective and get a true conception of his greatness. Emerson, Whitman, Ingersoll and Thoreau were great in their respective spheres; Voltaire and Thomas Paine did much with their keen lances to slay the ogre of superstition; but Pentecost was a concentrated epitome of all these. As an iconoclast he had no superior, but in addition he had that gentleness of spirit, that sympathy with his fellow creatures which healed the wounds his lance made in cutting out the cancer of their ignorance and replaced their former stupefying credulity with the uplifting and strength-giving faith in their own ability to remove mountains of injustice and oppression.

He was "the voice of one crying in the wilderness"—the wilderness of economic, political, religious and social despair. With him there was no such question as the one which perplexed Shakespeare's Hamlet:

"Whether 'tis nobler in the mind to suffer  
The slings and arrows of outrageous fortune,  
Or take up arms against a sea of trouble,  
And by opposing end them."

He was a supreme optimist. He declared, "There is no sin but pessimism," and though his keen eye discerned clearly the errors and injustice in the world to which the eyes of the unthinking are blinded, he put his whole strength into an effort to show men and women the folly of tolerating a society in which such things are possible as

"the whips and scorns of time,  
The oppressor's wrong, the proud man's contumely,  
The pangs of despised love, the law's delay,  
The insolence of office, and the spurns  
That patient merit of the unworthy takes."

Starting in his young manhood as a Baptist preacher, thoroughly imbued with the spirit of Jesus, it was inevitable that he should come to see that the spirit of Jesus is not in the church. When his congregation sang, "All hail the power of Jesus' name!" it dawned upon him that the power in Jesus' name—or in any other name—is the power of superstition, which thickens instead of dis-

pellling intellectual darkness and makes oppression possible. But he clung to the spirit of Jesus—clung to it until death. He gave up his pulpit to preach the higher and broader gospel of a new humanity. He had married Miss Ida Gattling, daughter of the inventor of the famous machine gun, but he devoted a large part of his mind and energy to exposing the foolishness, the needlessness, the criminality of war of men against their fellow men. His was the war of light against darkness, of intelligence against superstition.

For several years he conducted a radical magazine called the *Twentieth Century*. The title was too proximate. It should have been the *Thirtieth Century*, for the world is not yet ready to accept its humane teachings. The magazine, published weekly, was not self-supporting, and he abandoned it to take up the practice of law.

As a lawyer he devoted a great part of his time to defending poor persons, few of whom were able to pay him any fee. He defended the guilty as gladly as he defended the innocent, if not more gladly, for it was his belief that no man is as great a criminal as the society which makes him a criminal. In this work he found an able aid in Louis Stuyvesant Chandler, a millionaire lawyer, descendant of John Jacob Astor, and now lieutenant governor of New York. Mr. Chandler's views of the causes of crime were practically in accord with those of Mr. Pentecost, and he, too, was always glad to undertake the defense of a poor criminal free of charge, even though he knew his client to be guilty.

Just think of it! Only one man stands between the people of the State of New York and a governor who would allow no person to be put to death in the electric chair during his term of office and who might open the prison doors and restore to liberty several thousand convicts who were deprived of their freedom simply because they had not sufficient money to hire lawyers able to secure their acquittal.

For several years Mr. Pentecost had been conducting Sunday meetings in Lyric hall, in Sixth avenue, New York city. If ever a man had a "call to preach," that man was Hugh O. Pentecost. At these meetings he preached the religion of humanity. It has been suspected that some preachers preach for the salary they receive. But not so Pentecost. He made his living by practicing law, and preached for nothing. Collections were taken at his meetings, but he never urged any one to give. It frequently happened that he had to go down into his own pocket to make up the deficiency to pay the hall rent.

His congregation was a cosmopolitan medley, a large proportion being composed of poor Russian Jews living in squalid tenements on the east side of the city. But his hearers were thinkers and that is why they left their synagogues and went to hear Pentecost. Probably a more intellectual congregation could not be found in any church in New York city or in any other city.

In his congregation I have seen poorly dressed Russian Jew girls not more than 14 or 15 years old, employed during the week in sweat shops and shirtwaist factories, many of them carrying under their arms volumes by Emerson, Whitman, Thoreau, Henry George, Kropotkin or Edward Carpenter. While the sons and daughters of the rich were seeking amusement and passing their time in social gaiety these Jewish girls were improving their minds by reading enlightening literature, and they had a grasp of economic conditions which some college professors never will attain.

To this heterogeneous crowd of Jewish foreigners, with a light sprinkling of humane Americans, Pentecost preached every Sunday,



with the exception of three months of rest in the summer. The soil was fertile and it will yet bring forth glorious fruit.

But, oh, the loneliness of the preacher! He alone of all men preaching Sunday after Sunday the gospel of freedom, of justice, of intelligence, of humanity. Sometimes doubts of the usefulness of his preaching would assail him, as they assailed Jesus when he would have gathered the people of Jerusalem as a hen gathereth her chickens under her wings, and they would not.

"After all," I once heard him say, "it is not preaching, it is not books, that will solve the problem. How many of you ever read Voltaire?" One or two hands were raised. "How many of you ever read 'The Age of Reason,' by Tom Paine?" A few more hands went up. "How many of you ever heard Colonel Ingersoll speak?" Perhaps twenty hands were raised among the 700 pairs of hands in the hall. "I heard Colonel Ingersoll speak once—only once. It was a good speech—not as good as I had expected, but a good speech. Paine, Voltaire and Ingersoll were sincere and forceful men, but what did they accomplish, after all? When I began to preach the gospel of liberty and of intelligence some twenty years ago I had a sort of a vague idea that I was going to wipe out some of the churches, but," with a smile, "I guess all of them are still doing business at the old stands."

"The typewriter and the sewing machine have done more to emancipate woman and give her economic independence than all the books that ever were written, than all the sermons and lectures that ever were delivered."

I cannot but believe that Mr. Pentecost, when he said that, was committing what he calls the "only sin"—indulging in pessimism. The good effects of mechanical inventions in making economic freedom possible cannot be overestimated, but they would only increase the horror of economic slavery if the workers did not think. Pentecost was the heaven of life in the economic world which has made more palatable, more strength-giving, the bread which the toiler eats in the sweat of his face. He has sown fertile fields with thoughts which will blossom into a harvest that cannot be choked out by commercial greed or blighted by the darkness of superstition.

If the world had twenty men like Pentecost injustice would be driven to its lair and universal brotherhood would be established before the end of the twentieth century.

JONATHAN MAYO CRANE.

#### FREEDOM IN MATESHIP.

Dear Helen: The fact of variety is incidental. I do not argue for variety for variety's sake. That is not the point. The things to consider are individual and social happiness and well-being. Will you sever yourself from life or enter into it? Will you suppress life or express it? It is not a question of how many lovers one has, but of how to realize one's self, as an individual—how best to grow, intellectually and spiritually.

There is really not much use in our arguing the question. For you agree that love must be free, and that this freedom will only be realized when coercion and commercial considerations no longer dictate one's course in life. You also say that exclusiveness is not meant to prevent couples from separating at will and finding other mates. Then exclusiveness ceases to be exclusive, when that latitude is allowed.

"Free love" and "free exclusive monogamy" are inconsistent terms. You cannot have monogamy that is not exclusive, or love that is not free. All I am pleading for in this article is our freedom—yours, mine, and all people's who are desirous and deserving of freedom—to honorably have one lover or several in a lifetime, as their temperament or life conditions indicate. And as intelligent, conscious, responsible beings, the one state may be just as good and right as the other. I stand for the equality of variety with exclusiveness. A marriage throughout the years is beautiful. I do not oppose it. I am in favor of it. But to be loved by more than one throughout the years is equally good and honorable. That is all I am trying to convince you—that the "plural" ideal is on an equality with the "single" ideal. I demand honor and purity and truthness, whatever the ideal of love may be. One lover? Several? I approve. If there is understanding and appreciation and joy. Just so there is honor and purity and knowledge.

True, the factory girl might not be able to use this knowledge with discretion. She would not understand it. And the ignorant and the submerged will not be able to realize any marriage condition well. They do not know how to live, least of all how to love.

They abuse the state of exclusiveness to which they cling, more horribly than they could possibly abuse variety, or as much at least. I am not attempting to conceive of my ideal as realizable for such as these. Ignorance truly enslaves, and for the ignorant your ideal, beautiful as it is, is out of reason, and so is mine. But my ideal is not to be condemned because you say it will not work with child-decayers, the diseased, the immature. Neither will exclusiveness thrive with them. These are the weaker links in society, and they cannot realize freedom. Fire might burn a child, but it is some the less beneficial to man on that account.

Exclusiveness or variety have nothing to do with the root of disease. Let us not lop off branches, but get down to the real cause, the root of the matter. Excesses, uncleanness, unwholesome environments, ignorance of the laws of health, are the causes of disease. I do not offer my ideal of love to the immature mind, to the lazy, the impure-minded, or to the glutton. I would be the one to suffer, and I am not willing to cast pearls before swine, or to be a martyr, if there is such a thing.

For the many a life of exclusiveness is not possible or desirable. It is often maintained at the cost of physical vitality. A woman I know out on a lonesome western ranch is an ardent exclusivist in theory. And practically, too, for she said in a recent letter that out on the ranch she was pretty safe from temptation, but admitted that she did not know what might happen if she got back to civilization again! Much credit she deserves for her exclusiveness! How people masquerade and plume the virtues they do not possess! We all of us wear masks, and the funny thing about it is that we do not deceive each other. We know that the masks are there. They are the proper thing.

Kill out sympathy, if we could; kill out sensitiveness, kill out desire, kill out appreciation, kill out the red corpuscles, and there will be left good material for a lifelong course of exclusiveness.

One more count against exclusiveness: The exclusive wife of years almost invariably is an intellectual imitation of her husband, a reflector of his views on everything. She is an exclusivist because she believes in exclusiveness (for her).

So long as there is a desire to own and possess love, for one's own selfish exclusive satisfaction, so long as it is necessary for the state to interfere in what should be a purely personal matter, so long as the blighting curse of money considerations is a factor in choosing a mate, just so long will matehip be more or less irrational and artificial.

When we are free from these obstacles, and with the law of natural selection continuing to operate, variety can be realized honorably and purely and intelligently. Realized thus, it will become desirable, and may eventually prevail because of its desirability. But not for the ignorant, the submerged, the immature. Only for the wise, the generous, the evolved. Affectionately,  
40 Scott street, Chicago, Ill. GLADYS LANE.

#### A MAN TO BE PROUD OF.

St. Anthony Comstock—Too Dear Sir: When I seen by the papers that you had seized all them vile catalogs and Miss Robinson, I says, says I, "There is a man the mothers of America can be proud of. There is a man to which all things is impure and will pervert the virtue of American children," so I take my pen in hand to thank God that American children has such a fearless and senseless protector. Too few knows that sex is vile and purity is clothes. Some says we wasn't born with clothes, and the Japanese mingles nood, but I says, "Here we air, and we ain't Japanese, and when Adam and Eve fell they was ashamed of them fig leaves, and they ought to be, and that shows what God thinks of the nood." If I had known you was living I would have written you long ago about your temptation in Utah, when them vile winks hung about you nood in the desert and you drove them off. That is what I would expect from a Saint like you. Go on, noble Sir, in your precious crewside agin vice and for clothes and may you and Mr. Madden, the Washington postmaster what protects the males keep along in your good work till there is laws requir babies to be born in garments and any girl who has nollage of sex is abcess. Yours respectfully,  
MARIA MUGINS.

—C. E. S. Wood, in Mother Earth.

"It is impossible that the imagination should conceive a more horrible and pernicious tyranny than that which would restrain the intercourse of thought."—Tunis Wortman.

## THE BILLIONAIRE.

BY MAXIM GORKI.

[Translated from the German for The Arctur, by Newell Dunbar.]

The kings of steel, of petroleum, and all the other kings of the United States have always in a high degree excited my power of imagination. It seemed to me certain that these people who possess so much money could not be like other mortals.

Each of them (so I said to myself) must call his own, at least, three stomachs and a hundred and fifty teeth. I did not doubt that the millionaire ate without intermission from 6 o'clock in the morning till midnight. It goes without saying, the most exquisite and sumptuous viands! Toward evening, then, he must be tired of the hard chewing, to such a degree that (so I pictured to myself) he gave orders to his darkies to digest the meals that he had swallowed with satisfaction during the day. Completely limp, covered with sweat and almost suffocated, he had to be put to bed by his servants, in order that on the next morning at 6 o'clock he might be able to begin again his work of eating.

Nevertheless, it must be impossible for such a man—whatever pains he might take—to consume merely the half of the interest of his wealth.

To be sure, such a life is awful, but what is one to do? For what is one a millionaire—what am I saying?—a billionaire. If one cannot eat more than every other common mortal! I pictured to myself that this privileged being wore cloth-of-gold underclothing, shoes with gold nails, and instead of a hat a diadem of diamonds on his head. His clothes, made of the most expensive velvet, must be at least fifty feet long and fastened with three hundred gold buttons; and on holidays he must be compelled by dire necessity to put on over each other six pairs of costly trousers. Such a costume is certainly very uncomfortable. But, if one is rich like that, one can't after all dress like all the world.

The pocket of a billionaire I pictured to myself so big that therein easily a church or the whole senate could find room. The paunch of such a gentleman I conceived to myself like the hull of an ocean steamer, the length and breadth of which I was not able to think out. Of the bulk, too, of a billionaire I could never give myself a clear idea; but I supposed that the coverlet under which he sleeps measures a dozen hundred square yards. If he chews tobacco, it was unquestionably only the best kind, of which he always sticks two pounds at a time into his mouth. And on taking snuff (I thought to myself) he must use up a pound at a pinch. Indeed, money will be spent!

His fingers must possess the magic power of lengthening at will. In spirit, I saw a New York billionaire as he stretched out his hand across Bering Strait and brought back a dollar that had rolled somewhere toward Siberia, without especially exerting himself thereby.

Curiously, I could form to myself no clear conception of the head of this monster. In this organism consisting of gigantic muscles and bones, that is made for squeezing money out of all things, a head seemed to me really quite superfluous.

Who, now, can conceive my astonishment when, standing facing one of these fabulous beings, I arrived at the conviction that a billionaire is a human being like all the rest!

I saw there comfortably reclining in an armchair a long, wisened old man, who held his brown, sinewy hands folded across a body of quite ordinary dimensions. The shabby skin of his face was carefully shaved. The underlip, which hung loosely down, covered solidly built jaws, in which gilded teeth were stuck. The upper lip, smooth, narrow and pallid, scarcely moved when the old man spoke. Colorless eyes without brows, a perfectly bald skull. It might be thought that a little skin was wanting to this reddish face, to this countenance that was expressionless and puckered like that of one newborn. Was this being just beginning his life, or was it already nearing its end?

Nothing in his dress distinguished him from the ordinary mortal. A ring, a watch, and his teeth were all the gold he carried with him. Scarcely half a pound, all told! Taken altogether, the appearance of the man recalled that of an old servant of an aristocratic family in Europe.

The furnishing of the room in which he received me had nothing unusually luxurious about it. The furniture was solid; that is all that can be said. Oftentimes elephants probably come into this house, I voluntarily thought at the sight of the heavy, substantial pieces of furniture.

"Are you the billionaire?" I asked, since I could not trust my eyes.

"Yes, indeed," he answered, nodding convincingly with his head.

"How much meat can you consume for breakfast?"

"I eat no meat in the morning," he avowed. "A quarter of an orange, an egg, a small cup of tea, that's all."

His innocent child's-eyes blinked with a feeble luster, like two drops of muddy water.

"Good," I began again, half disconcerted. "But be honest with me; tell me the truth. How often in the day do you eat?"

"Twice," he answered, peacefully. "Breakfast and dinner suffice me. At noon I take soup, a little white meat, vegetables, fruit, a cup of coffee, a cigar."

My surprise grew apace. I drew breath, and went on:

"But, if that's true, what do you do with your money?"

"Make more money!"

"What for?"

"To make more money out of that!"

"What for?" I repeated.

He leaned toward me, his hands supported by the arms of his chair, and with some curiosity in his expression he said:

"You are probably cracked!"

"And you?" I said.

The old man inclined his head, and, whistling softly through the gold of his teeth, he said:

"Droll wag! You are the first human being of your species that I ever became acquainted with."

Then he bent his head back and looked at me some time, silently and scrutinizingly.

"What do you do?" I began again.

"Make money," he answered, shortly.

"Oh, you're a counterfeiter!" I exclaimed, joyfully, for I thought I had finally got to the bottom of the mystery. But the billionaire flew into a passion. His whole body shook, his eyes rolled actively.

"That is unheard of!" he said, when he had calmed down. Then he inflated his cheeks, I don't know why.

I considered, and put further the following question to him:

"How do you make money?"

"Oh, that's very simple. I possess railroads; the farmers produce useful commodities, which I transport to the markets. I calculate exactly to myself how much money I must leave the farmer, in order that he may not starve and be able to produce further. The rest I keep myself as transportation charges. That's surely very simple!"

"And are the farmers satisfied with it?"

"Not all, I believe," he answered, with a naive childishness. "But they say that the people are never satisfied. There are always odd characters who want still more."

## TO THE WORKERS, PRAISE.

To him shall praises be given who has wrought for the freedom of men;

And the race whose bonds are riven, with glorified voice and pen,  
Shall render the man immortal whose marvelous grace and might  
Have unbarred the long-locked portal that leads unto love and light.  
What see we when shadowy fingers turn over the pages fast  
Of the pitiless past which fingers and is not wholly past?  
Grim warriors returning from far-lands, invincible with laurels of fame—

For them are the woven garlands, for them the noisy acclaim;  
And hypocrite priests who wrangle of things that matter not,  
While ever they strive to strangle the new-born babes of thought—  
Fool priests that fatten on error and fill their fellows' lives  
With toll and tears and terror; and Liberty bound with gyves—  
Dethroned, unseparated, wretched; and Labor the burden-beast  
Of the warrior whose blade is sheathless to work the will of the priest—

These men of the crosser and labor, the flavoured wine for these;  
For the longing lips of Labor are left the feculent lees!  
And Love—whose breast has brooded all worlds into life and light—  
Abhorred by the priest-deluded, debased in their sullied sight,  
Till even those rich and ruddy with health desert her trust  
To blindly adore the bloody and pallid corpse of a Christ.  
The past and the present bleeding, we have still these things of the past;

But we hurry them on to their ending—forever they shall not last!  
Ah, no! not as now forever shall the eyes of Hope be dimmed  
For Freedom's fruitless endeavor, and Labor despised and unloved.  
For, lo! even now a glimmer athwart the heavens above!  
And hate and fear grow dimmer in the crescent light of love!

—James M. Pryor.

Let love be free; free love is for the best.—Tennyson.

# LUCIFER

THE LIGHT-BEARER.

THE PIONEER ADVOCATE OF EUGENICS IN AMERICA.  
MOSES HARMAN, EDITOR AND PUBLISHER.  
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## LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.  
The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

The National Equal Suffrage Convention will be held in Chicago Feb. 14-19. There will be three sessions daily in Music Hall, Fine Arts Building, except on Sunday, Feb. 17. On that day at 3:30 p. m. the Rev. Herbert Bigelow, Jane Addams and Rabbi Emil G. Hirsch will deliver addresses.

## THE EDITOR IN CALIFORNIA.

LOS ANGELES, CALIF., Feb. 5, 1907.

From the shore of the great Pacific Ocean I send back fraternal greetings to LUCIFER's office on the west shore of the inland sea, commonly called Lake Michigan.

Leaving Chicago Friday evening, Jan. 25, I reached Los Angeles Monday evening, Jan. 28, at 9:15, just four hours behind schedule time. At the Santa Fe station I found waiting for me Mrs. Catharine Fry, Messrs. W. N. Fry, W. C. James, Otto Carque, Irving W. Fox and two or three more whose names I do not now recall.

When writing to Los Angeles friends that I would probably start from Chicago on the 25th by Santa Fe "limited" train I could not state with any assurance the hour at which I would reach their city, and for two reasons: First, the notorious uncertainty of the Santa Fe management as to time of completing its contracts. I paid \$70 in advance, good money of the realm, for my part of the bargain; the railroad covenanted with me to deliver my person and baggage at the other end of its line—viz., at the "City of the Angels"—on the evening of Monday, Jan. 28, at 5 o'clock and 15 minutes, Pacific time. If there had been an earthquake on the line, a cyclone or a "washout," making it impossible for the company to fulfill its contract in the time agreed upon and paid for, then no censure could be laid at its doors. But there was no such reason for delay. There was no storm of any kind; no snow to speak of on its track; no general thaw or flood to make the road-bed dangerous for rapid transit; no collision, nor danger of collision, that I heard of—nothing whatever on which to have an excuse for delay. In fact, judging from the nonchalant answers I received from conductors, it was regarded the usual thing to be three or four hours behind time in reaching the Pacific coast.

It was thus three years ago when I traveled over the same road from Chicago to San Francisco. Then, as now, my friends had waited at the station about four hours for the tardy train.

Time is money, with the proverb. Suppose instead of a half dozen friends waiting four hours at the station, four hundred persons had been waiting four hours in a lecture hall for the arrival of a

speaker for whose lecture they had paid each a dollar in advance! After vainly waiting three or four hours, would not each of these persons be entitled to receive his money back from the ticket seller?

And if the fault is with the lecturer himself, does he not, in equity, owe his friends a dollar or more each for the time lost in waiting?

I am told that a certain railroad company doing business between New York and Chicago recognizes the justice of this view, and that it actually pays back to the passengers one dollar each for every hour of time lost in fulfilling its contract. Why should not all railroad companies be required to do the same? Often an hour of time is worth much more than one dollar to the owner, but a dollar, even, is better than nothing.

Another reason why I did not write my friends the exact time of my expected arrival was the fact that I did not feel sure of my strength to bear the fatigue of a twenty-two hundred mile trip without stopping for rest. I wrote them that it was possible I would stop for a twenty-four hour rest at Las Vegas, N. M. For the two reasons just named I did not really expect to find any one waiting to meet me at Los Angeles. Hence the very agreeable surprise to find so many glad hands ready to clasp mine own when the tardy train at length landed its impatient and grumbling load of passengers upon the platform at the terminus of the route.

A somewhat ludicrous attempt, as it seems to me, on the part of the Santa Fe management to mollify the feeling of resentment for failure to fulfill contract as to time was the offer of a free bouquet of flowers to each passenger as we neared the end of the route. The bunch of flowers cost the company perhaps three cents each, wholesale, and helped a little, no doubt, to make the impression upon beholders at the station that the passengers on the Santa Fe "limited" were all gay, happy and contented beyond the lot of ordinary mortals who cannot afford to travel by this aristocratic line.

The term aristocratic is used in no offensive sense, but simply to mean that the Santa Fe "limited" is built for the accommodation, apparently, of those who can afford to pay for the very best in the way of railroad accommodations. There are no day coaches at all attached to this train. The Pullman sleepers and the "state-rooms" are fitted up in the most luxurious style yet devised—as it is claimed. The dining-coach is under the management of one of the best-known hotelmen in the country, Mr. Fred Harvey, who runs several first-class hotels on the Santa Fe line. This train is supposed to stop at only the more important stations on the route and to make the very best possible time, and for these advantages the passengers must pay higher rates than those who travel by the tourist line, or other plebeian trains.

Why, then, should the Santa Fe "limited" be habitually three or four hours behind time?

And why, it may, perhaps, be asked, does LUCIFER's editor, a plebeian of the plebeians, travel in the aristocratic "limited" train? Why does he not ride on the common and cheaper "tourist" cars?

It was my intention to take the cheaper accommodations, as I did three years ago, when journeying to the same sunset land, but my good Chicago friends would not consent to any such "mistaken economy," as they termed it. I must have a "lower berth" on a first-class Pullman train, on account of the critical condition of my health. The trip was designed primarily as a means of restoring the health lost during my ten months' incarceration within prison walls, and this object must not be imperiled in order to save a few dollars in cost of transportation to the land of the orange and the vine, and of nearly personal sunshine and flowers.

Since my arrival in Los Angeles I have been very kindly and carefully nursed at the home of Flora W. and Irving W. Fox, formerly of Rochester, Minn., but who have within the last eighteen months built for themselves a most beautiful and comfortable home in South Los Angeles, 425 East Forty-ninth street, near to South Park, but within a half hour's ride by street car of the postoffice and center of business of this most rapidly growing of all the cities of California and of the west coast of the United States.

In my next letter I will try to tell something of experiences and observations in this truly wonderful land. Meantime will be glad to hear from all friends in any part of the state, also in Oregon and Washington, who may care to have me visit them before my return to Chicago.

My address, till further notice, will be as above, care Irving W. Fox.

M. HARMAN.

Let there be light.—God.



## RECENT BOOKS.

## "SEX AND SOCIETY."

On hearing that Professor W. I. Thomas, of the University of Chicago, had produced a book placing women on a mental level with negroes, the writer at once became resigned to the expectation of perusing some thoughtful remarks after the manner of Tillman, that the Lord made negroes—and in this case, women—without brains, so that they might wish no better felicity than that afforded by ministering to the noble white man; and she was most agreeably surprised to find that, as far as one could ascertain from the review of the book given in a recent paper, Professor Thomas has been guilty of saying something like this: If you don't give your muscles proper exercise, you cannot expect to keep them in really first-class condition.

The book, it seems, actually contains this paragraph: "Certain it is that no civilization can remain the highest if another civilization adds to the intelligence of its men the intelligence of its women." The intelligence of its women! Think of that, and then reflect that it was but yesterday, as time goes, when it was most positively and authoritatively asserted that women had not brains enough to master the intricacies of Latin or of Greek; and as for mathematics, the peculiar lack of the reasoning faculties in their sex put that science most decidedly out of their mental range. Nowadays those of us who have had opportunity for observation in educational colleges or high schools have noted that women quite frequently walk off with the scholarships in these hitherto forbidden branches; so much so that in one institution of learning it was seriously debated not long ago whether women should not be shut out altogether, lest they discourage the men. If any remarks were made about the possibility of excluding men, women became disheartened at the greater masculine prowess in some other studies or in football, the report forgot to mention them.

Says Professor Thomas: "At present we seem justified in inferring that the difference in mental expression is no greater than they should be in view of existing differences in opportunity." No sensible person will maintain that under our present social system a woman has anything approximating the same chance for mental or physical development that is afforded a man. In our public schools boys are given useful manual training which will go far toward starting them on the road to economic independence; while above the sixth grade, girls are debarred from wood carving, metal working, etc., and taught to sew and cook! A pleasing course of instruction for an ambitious girl, to be sure! and a most unjust and harmful discrimination, moreover, when considered from the standpoint of the brain development produced by the skillful training of the hand.

For some mysterious reason, which the writer after considerable correspondence seems totally unable to ascertain, Arden Institute, in this city, is closed to women, except in the department of architecture, which, as explained by one of the deans, is opened to "ladies" (1) for the sole reason that the course is given in conjunction with the Art Institute, which pursues a more liberal policy. In Chicago, there are abundant gymnasium facilities for men, and very limited ones for women.

Even the woman who is well equipped in some useful line of work will find there is a continual tendency to cut down her salary because she chafes to be wearing petticoats; and as for the unfortunate women who are given absolutely no training to enable them to support themselves, they will marry the first man who happens to ask them, and all parties concerned will very likely be extremely unhappy ever afterward.

Furthermore, as Professor Thomas states, the present marriage system is thoroughly designed to put an effectual quietus upon the continued intellectual development of women. A woman who has spent a number of years in careful preparation for becoming a high school teacher, for example, will very likely be asked to resign if she marries. This sacrifice is asked of her entirely as a matter of course, that she may fulfill to the state the duty of giving its children—the state, in the meantime, carefully neglecting to consider how very great a recompense it owes her in return. In the opinion of the writer, it is no more just to ask a woman to resign a congenial career because she becomes "a wife and a mother" than it would be to exact the same thing of a man because he happened to be "a husband and a father." The writer once knew a woman with an unusually beautiful and well trained voice, who married a man of some social standing, and he at once demanded of her that she cease to sing in public. (This actual case reminds one of Scher-

mann's "Magda.") His position in the matter was as unreasonable as would have been hers had she required that he abandon his professional career at marriage; especially would she have had the right to do this in the instance quoted, since she chanced to be chancellor of the exchequer in that family.

As far as the writer can judge from a mere newspaper review Professor Thomas has written a sensible and a useful book.

LOUISA H. DANA.

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Editor *Lucifer*: When Senator Tillman made his now rather celebrated remarks here about the unquestionable destination of some of our laws, I confess that I thought the expression not warranted in a man in his official position. But if he spoke ex officio, no one who considers the law which condemns you as a publisher of "obscene" literature will question the correctness of his sentiment. It is always a pleasing curiosity in human nature to observe how those who do anything to help the race incur the greatest risk of paying dearly for offenses of that kind. Fortunately thumb-screws and hot pincers are a little out of date, and the church can no longer condemn to ostracism in this world and the flames of hell in the next. The most it can do is a sentence to Joliet for a man who is doing his best to make life a little more worth living for all of us.

A man was recently sentenced to the house of correction—speaking of the equity of law—for taking, with another man, 18 cents' worth of ham when they were hungry. He is still there. He took the ham from Swift & Co., whom I have understood to be members of a combination that steals at least several times 18 cents every day of the year, and some of whose members have, I believe, been imprisoned. Shame on Judge Cottrell, who sent these men to the Bridewell for ten and twelve months, respectively, for such an offense. Were he hungry for a few weeks he would doubtless help himself to ham or anything else he could get his hands upon. No one will respect law so long as we perceive such mal-administrations of it.

The daily papers are most intolerant in the matter of anything touching the present marriage system. When Professor W. I. Thomas' new book on "Sex and Society" first began to be reviewed, unfavorable comments on it were published by the wholesale and in as conspicuous a manner as possible. I wrote a letter, of which I inclose you a copy, to say a few words in its favor, and to call attention to some of the wrongs to which women and girls are still subjected, and could not get any paper in this city to publish it. I believe I tried all of the larger ones except the *American*. If there is anything shocking or offensive in it I do not know what it is, but I do know that a very large part of what I notice in the daily papers, if I look at them at all carefully, offends me very much. Yours respectfully,

LOUISA H. DANA.

Room 606, 175 Dearborn Street, Chicago.

## "PAM."

I have recently read with considerable interest a new novel, called "Pam," by Bettina von Hutten, published by Dodd, Mead & Co. It is not a problem novel—at least not intentionally; I don't think it will ever be called the "Uncle Tom's Cabin" of social reform; it can scarcely be called a great story, for it has its weak points. But the marriage tie, illicit love, illegitimate birth, etc., are treated so lightly and irreverently that if our keepers of morals really desire to preserve the sanctity of marriage they ought to imprison Bettina von Hutten.

There is nothing new in using irregular love and parenthood as the basis of a novel, but I never read one before that was not a tragedy. The story of Pam is not without seriousness, but the characters are so frank, honest and natural, so free from any feeling of guilt or self-reproach, that it is a comedy compared with many others of similar plot—"The Woman Who Did," for instance.

The unmarried mother, a member of an aristocratic English family, runs away with her lover, a married man. When her child, Pam, is nine years old her father's steward makes her a visit, and she gives him this explanation of the situation:

"You see, I have never tried to hide things from her or any one else; I am not ashamed. You probably can't understand that, but it is so. I have never called myself by any name but my own, or pretended to be married. And when she was born we decided at once not to sacrifice to any gods in which we do not believe, even for her; she knows all about it."

"Oh, I know all you think, for you think what every one does, except a few. I am different, you know; I always was. It doesn't bother me a bit, the opinion of the world. I suppose it's true what

they say, about all the Yeoland women being ready to ruin themselves for—love. We are none of us really good, you know, except poor Rosamond, and she was so very plain. I remember once, when I was a little child, hearing some one say that no woman with Yeoland blood ever had any morals, and I suppose it's true."

"She spoke in a tone of mild speculation not unlightened with amusement, but the old man winced."

Pam, the daughter, who is the heroine of the story, is charmingly frank, unspoiled and natural. In talking with the same old man she says, in answer to his questions: "My name is Pamela, just Pamela. It appears that children whose parents are not married have only one name."

In defense of her mother she says: "It wasn't her fault that father was married. . . . Of course she and father were sorry about Mrs. Kennedy, but they couldn't very well kill her, could they?"

Pam always considers her mother's love life an ideal one (which is one of the weak points in the story), and very early in her own life determines never to marry. When about ten years old she has the following conversation with an old housekeeper:

"I wish that I had twins."

"Perhaps your husband might not be pleased, though, Miss Pam."

"I am not going to have a husband."

"Now what a young lady you are, to be sure! There's no danger of your being an old maid."

"Who said I was going to be an old maid? Of course I shan't. I shall have a lover, and he will adore me as father adores mother; but marriage is a mistake. Imagine me being an old maid!"

Some years later, in answer to the question why she thought love could not endure in marriage, she says:

"Because marriage seems to me to be so hampered and narrowed by a thousand humdrum cares and superstitions; because married people squabble and get over being in love; because the very fact that one has sworn to keep on feeling a certain way is bound to make one change. Imagine treading in church to hate and loathe your bitterest enemy all the rest of your life and then trying to do it! It stands to reason that you'd begin to like him before you had got out of the church door! . . . I think people who love each other need no promises."

She falls in love with a man who has promised to marry a titled lady because she will aid him in his political career. His final choice is an obscure life with Pam rather than a brilliant one without her, but she refuses to accept him at such a sacrifice. She argues:

"It—your career—will never get old and wrinkled; it will never be ill; it will never contradict and torment you. And I should do all these things. All this, to say nothing of hurting her so terribly."

"But why should you mind hurting her? You have never blamed your mother for doing what she did—and what she did was more than what you might do."

"But now, somehow—perhaps because I know Lady Henrietta, and because I know that she loves you as much as I do—I simply can't do it."

After this they have one happy summer day together in "Arcadia," the name of her parents' home; then they part, presumably forever.

There is another book advertised, "Pam Decides," with, I presume, the same character, in which, I hope, the god of love may be kinder.

LILLIE D. WHITE.

### "THREE ACRES AND LIBERTY."

This is the title of a new book by Bolton Hall which is now on the Macmillan press and which will be published March 1. It is intended to open the eyes of the city man of small means, and the working man on precarious wages, to the feasibility of getting a living out of from one to three acres, either with or without giving up his present occupation, and without cutting himself off from near neighbors; also to show the possibilities of intensive culture. The author has endeavored to be absolutely practical, and in all cases to offer proof that the assertions made, if open to question, are justified.

### LECTURE TOUR.

I intend to go on a lecture tour, the proceeds of which are to be devoted to the Mother Earth Sustaining Fund. I have already been invited by the San Francisco comrades, and, on my way to the coast, I am prepared to lecture in the larger cities. Those wishing to arrange meetings will please communicate with me at once.

EMMA GOLDMAN.

208 East Twenty-seventh street, New York.

### WHERE THE POLICE DO NOT INTERFERE.

Other people's inconsistencies are the queerest things in the world. I am led to this reflection by recalling a vaudeville performance I attended the other day. Usually the only amusement I get out of these affairs is in watching, in blasé superiority, an audience moved to merriment by fantastic horse play, broad jokes and a kind of caterwauling which they innocently believe to be singing. As a rule I go away glad to get a breath of fresh air, and piously thanking God that I am not as other men.

After a disgusted interval of two or three years I went again the other day, and I think vaudeville is getting on. I was highly amused by a quiet monologist who seemed at home before his audience instead of merely brazen; endured with fortitude the usual "negro melodies"; laughed before I knew it at a revamped mother-in-law joke, and held my breath while the balancers did wonderful things with pyramids of lighted lamps and dinner plates set on edge.

I went in at about 3 o'clock in the afternoon. The playhouse was near the center of the shopping district, but to my surprise three-fourths of the large audience were men. I should have thought I was in the wrong pew if I had not known that the house was entirely "respectable." Hereafter I mean to beware of the so-called respectable. I have been misled by it several times of late, and had my sense of propriety outraged within its hypocritical precincts. On this particular occasion my mind flew to Bernard Shaw and "Mrs. Warren's Profession" for sanctuary!

Because I enjoy showing up other people's inconsistencies I must give a hint of the kind of thing which the police (our theatrical censors) consider harmless from a moral point of view—which is the same as saying that it is the kind of thing they enjoy. Who ever believes in his heart that what he really enjoys is harmful?

At the close of the afternoon a one-act skit was put on which appealed to my æsthetic sense because it was well acted; but I confess I am not so well grounded in immediacy but that I blushed for everybody concerned except the women who were not there. I was proud of them, for I concluded they had taken the censorship into their own hands, where it ought to be, and had condemned the performance by staying away.

The scene was a stateroom in a sleeping car. An unmarried couple, strangers to each other, are traveling on other people's paces belonging to a man and his wife. The train conductor, wiser than he should be but not so frank, gives them the same stateroom. From this point on it needs Mr. Shaw himself to write of the play without giving offense to the reader. People who eat meat should never go to such places nor attempt to describe them in mixed company. I refuse myself to go any farther in this direction, and would not have alluded to it at all except in pursuit of the aforementioned inconsistency.

The point I wish to make is this: The blundering, stupid, low-minded police, in whose hands, practically, the censorship is in New York, permit this suggestive, lascivious sketch, nicely calculated to rouse (if I may speak plainly) the already overstimulated instincts of men, to be played in a leading theater every afternoon and evening without a protest.

But they confess themselves horribly shocked at a play like "Mrs. Warren's Profession," in which there is not a salacious word or a suggestive situation, where there is not even a low-necked dress nor a short skirt. The truth is, they are shocked by Shaw's play because they see danger to their profession. It was written to show the degradation which comes to women who pander to the debased appetites of men, and shows fearlessly the false social condition which drives women into that occupation.

The only inference possible is that in the eyes of the police it is disclosure of the cause of body and soul destroying thoughts and practices which is shocking, not the things themselves. The police get their living because of these practices, and only a simple-minded person saws off the limb on which he is sitting.

I suspect I have made the police out to be not so inconsistent after all. Maybe it is the public, which does not see through their little game, which is really queer.—Bertha W. Howe, in Truth Seeker (New York).

We have thought to make our marriage tie stronger by taking away all means of dissolving it; but the more we have tightened the constraint, so much the more have we relaxed and detracted from the bond of will and affection.—Montaigne.

## VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

ELBERT HUMPHREY, East Aurora, N. Y.—*My Dear Moses:* It was a great pleasure to me to meet you face to face, although you were behind prison bars. What I wanted to do was really to take your place and wear that baggy suit of gray and let you go free.

Emerson said that as Jesus Christ had rendered the cross sacred, so John Brown made the gallows glorious. About all of the really good men who have ever lived have been in prison; but any way I am glad you are out, for we can have too much of even a good thing.

Truth is a mighty precious article and destiny demands that it shall be fought for; it is not given gratis, and some have to suffer, even give their lives, that humanity may be free.

I have read the last number of *LUCIFER* with pleasure and profit, and Alice likes it very much. It is all in good temper, and while it is forward and direct it is written without bitterness. Your articles on the Chicago press are especially good, so Alice says, and Alice knows.

I believe my subscription has expired and so I hand you \$2 for renewal and also to record the name of Lyman Chandler, East Aurora, N. Y.

So here are love and blessings for you and all those who love you, and whether they do or not, we will not complain.

J. WARNER MILLS, Denver, Colo.—*My Dear Mr. Harman:* When I lose my interest in men and women in trouble I expect to lose my interest in the world. With the deepest heartache I have followed you throughout your trial and tribulations to the last day of your martyrdom. What is grander than the moral uplift of one steadfastly standing for the right of free speech and free press!

Your patient endurance of the punishment inflicted upon you has a grandeur that must be reckoned with in the invoice of the world's best ideals. What hope is inspired when we see, amid the rushing madness for the "almighty dollar," that there is one brave and noble man suffering for a righteous cause, who even in prison does not lose his wits or his ideals, but calls upon his friends to send him the treasured songs and poems of his youth, that he may hum away the weary hours of prison toil!

I am sorry I cannot be with you at your New Year's greeting, but enclose herewith a little token that may help you have a Merry Christmas.

J. D. WILHITE, 448 Linden avenue, San Francisco, Cal.—*Dear Comrade Harman:* I have just read in *LUCIFER* of January 17 of the splendid demonstration of sympathy and support made by your friends in Chicago on New Year's day. I wish I could have been present. I have a deep appreciation of your splendid services in the cause of freedom and hope that your days of martyrdom are now ended. Are there not other ways of circumventing an open-mouthed lion than by putting your head in his mouth?

Am very glad to hear that you are coming to this coast and am ready to do everything in my power to make your tour a success. The supporters of *LUCIFER* in each locality should organize prior to your arrival, so as to be ready to receive you and make the most effective use of your presence. Halls should be secured and the meetings well advertised. If you could have lithographs of yourself, with references to your imprisonments and their causes and announcements of meetings, forwarded for display in shop windows it would be of great advertising value. Hope you will bring along plenty of good literature for sale also.

If your friends in and around San Francisco who may wish to get together either for the pleasure of extended friendship and association, or for the promotion of our common cause, or for both purposes, will send me their addresses I will endeavor to bring about a meeting at which organization may be effected.

E. V. DUNE, Terre Haute, Ind.—*Mr. Moses Harman—My Dear Brother:* I have just returned and find your good letters awaiting me. A thousand thanks! Each word is precious to me. The recep-

tion was worthy of you and I regretted extremely not being there. You may be sure my heart was with you. I have but a moment here to pack my grip for the West, the call being from Moyer and Haywood, whom I feel bound to serve to the last drop of my blood. I hope you will recuperate your strength and be spared many years yet to enjoy the fruits of your noble life-work. My loving regards and best wishes to you and all beneath your roof.

R. C. McDONALD, Buffalo, N. Y.—I enclose find \$2-\$1 for my subscription, and for the other dollar please send me as many copies as it will buy of the recent number of *LUCIFER*, No. 1034. The article, "The Moral Breakdown in the Churches," by Dr. A. S. Crapcey, is what I want. I had the pleasure of hearing three of his lectures lately and I think I can do some missionary work with them. So please send them, and also kindly let me know if the other lectures are printed and obtainable.

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### TO HAVE AND TO HOLD.

She was young and she didn't know,  
He was old and he didn't care;  
So they were led to the kirk, as though  
Heaven's blessing awaited there.  
Prayers of the pastor so glibly said,  
Ring on her finger, veil on her brow—  
So they were married, so they were wed,  
Under the bonnie bridal bough.

And over and over the church bell tolled  
The solemn message, "To have—to hold!"

He was false, but he learned the truth;  
She was true, but she learned to lie;  
Strangers by nature, they stood, in truth,  
Handed together till one should die.  
She was chained to his poisoned life,  
An angel married by a priestly thought;  
Partners in hatred, "husband and wife,"  
So the sentence read—and their term was long.

And over and over the church bell tolled  
The solemn message, "To have—to hold!"

Thus they lived in a half-lit way;  
She was querulous, he was coarse,  
"Love!" spoke the Church, and again, "Obey!"  
But the priest-curse stood on the word "Divorce."  
So at last when he came to die  
Many clerical gentlemen  
Gaped at the joy in her freedom-cry  
Like a bird released from a dragon's den.

And the church bell rang with a bridal voice,  
"Lo, death hath parted the twain—rejoice!"  
—Walter Dean, in *Life*.

### FREEDOM AND THE LAW.

By Lucie M. Holmes.

I heard an orthodox Presbyterian minister say in a sermon recently: "If everyone had the love of God in his heart, we would need no laws, courts, jailers or prisons."

I do not believe he knew how radical a statement he was making. He, who professed to believe that men could only be kept from the depths of wickedness by the fear of an everlasting hell, could not realize how significant a declaration he was making in saying that law should spring from within—that conduct could be regulated by the condition of the inner man, and need not necessarily depend upon restraints, penalties and restrictions from outside.

We liberty lovers deem freedom precious because we know that only under it can we develop and grow to our full selves. Our opponents—or rather, those who do not understand us—profess to believe that we only want liberty that we may indulge all our passions and desires, which must necessarily be evil, they believe. It is so difficult for the ordinary man to comprehend that freedom to do what one likes will eventually lead to our doing the very best that is within us to do.

If "the love of God" is within us, we need no outside law. You may call it the love of God, or the love of humanity, or the love of the highest and best we can comprehend—it is all the same. That love will naturally find expression in the kindest deeds, the sweetest sympathy, the tenderest helpfulness, without any suggestion of coercion or compulsion.

Have you read the article of Julian Hawthorne's in *Witchcraft*? He says in substance that the man who obeys the code is "immoral."

Not "immoral," but he is simply not actively virtuous in merely conforming to set rules of conduct. The Jews, he said, obeyed the law as set forth in the ten commandments—they did certain things and refrained from doing certain other things, because they were so commanded, not because they in their hearts particularly wanted to do so; their only real virtue consisted in obeying God—if that was a virtue.

But when Christ came, he swept away the whole necessity for a decalogue with the one simple commandment, "Love one another." For love, he knew, was all that was essential in human relations. Love would carry out the plan of justice and harmony, without each deed being specified and emphasized with a "Thou shalt not."

It is this idea that lies at the bottom of the old saying which preachers used to thunder from their pulpits: "You will be damned if you rely on your own goodness! Morality will not save you—you must be born again!" though we used to think this the height of absurdity. It is true that the man who obeys a code, creed or set of statutes merely because they are laws and it is considered the proper thing to obey them, is not inherently "saved." He is merely good by rote. Some time temptation will come to him in a new form, something not set down in the code, and then he will be without a standard. In such an hour he will wrong some one, inflict a pain or an injustice from which he will not recover, perhaps for ages. It is this strict obedience to law, leaving, after all, the subject at a loss in cases not set down, which works so much misery and woe to the larger portion of humankind. The law says one must not break into a house and steal away the money valuables stored there; one must not pick another's pockets with his own hands, or take a loaf of bread belonging to another even if he be starving; one must not commit an "overt act," though it be in defense of his right to life, liberty and the pursuit of happiness; one must not enlighten the people on topics tabooed by this same law, though the people are suffering and dying for such light; one must not do some kinds of work on Sunday, though no man living can tell what kinds of labor are wicked. One must not be born, or get sick, or die, or unite with one he loves, without calling on an emissary of the law to sanctify and legalize the same.

But the law does not forbid one man from robbing a hundred others of the fruits of their toil, providing he does it according to the rules of the game; it does not forbid speculation in the necessities of life until thousands of human beings starve to death or at least go hungry and cold; it does not restrain men from piling up enormous heaps of wealth others create; it does not prevent the kidnapping of innocent men, and holding them in prison in fear of their lives for so many months that we begin to count them in years. Mighty wrongs are committed in spite of the law, by the law and for the law. Law being only law and not "the love of God in our hearts," it crushes its subjects in their very obedience to it.

That genuine love, that sense of common brotherhood which the truly "awakened" know, never makes such mistakes. It will know what to do in every emergency. So that, if a lawgiver has made a blunder, or omitted some essential point, no harm is done—no one can possibly be wronged when love is the inspiration.

But, it will be said, "Freedom is all right, perhaps, if everyone had this love of God or love of humanity in their hearts; but when they have not—what then? What are you going to do with those who have the hate of the devil in their hearts?"

Well, even so, are we any better off, living under laws made by these same beings with "the hate of the devil in their hearts?"

We are never sure that only people of love will rule over us; rather, we are quite certain they will not. For people with the love of God in their hearts do not desire power over others and will not use it if they can.

We want freedom principally because only under freedom will good people with the love of God in their hearts develop rapidly and generally. Human beings cannot be made good by laws and punishments. They may be made to conform to certain hideous rules of conduct; but that is not true "goodness." If we always be told in detail just what to do in every step in life, can we ever learn to be self-reliant, wise, good and happy? You know the old adage about learning to swim. You might tow a sailing vessel safely across the ocean a dozen times, but unless you gave it a crew, a sailing master, a compass and a rudder, and sent it out to make its own way, you would never know whether it was a good and worthy ship or not. We must be free to grow and develop, or we can never know of what we are capable. Even if we make mistakes at first; even if we are too daring and rash in the beginning; even if we suffer ourselves, and make others suffer, we must have liberty to try and try again. Only then can we work out our own salvation.

If it were wise to advise, we might urge the beginner on the path of freedom to raise a standard of his own and endeavor to live up to it. We might say that he ought not to allow himself to drift rudderless, a prey to every impulse and passion—but no! We will not say "ought not." Rather say, "You may if you like. For we know that somewhere, some time, some way, you will come up, bruised and bleeding, wounded and more distressed perhaps, but sane and 'awakened.' You will have learned that love is the law of the universe and that you are one with every living creature in it; that you cannot find your own happiness while regardless of the unhappiness of others, and that your higher self is in touch with the higher self of every other being. We would save you some of the bruises and buffetings if we could, but it is another law of the universe that everyone must learn his lesson for himself."

### MOTHERHOOD AND THE HOME.

By George E. Bowca.

In an address recently given before the Woman's Club of Elgin, Illinois, in furtherance of the proposed plan of the National Federation of Woman's Clubs to establish in every city and town in the United States an auxiliary political equality or equal suffrage league, one of the essential purposes announced by the principal speaker was to bring about better conditions surrounding the home, as an institution, and a higher and sorer appreciation of motherhood (with all natural prerogatives) as its sacred mission and most precious and exalted ideal.

The speaker, Dr. Luena Johnson, an authorized suffrage propagandist of the National Federation of Woman's Clubs, among other things, declared: "It is a shame and a disgrace that a child can legally be taken from its mother" (as in certain states enumerated).

Without knowing Dr. Johnson's particular views regarding cauter, as well as effects, or her opinions of legal assault, as well as legal abduction, I am not inclined to consider her plea inopportune or inconsistent, and believe, with her, that "it is a shame and a disgrace that a child can be legally taken from its mother."

But, in proposing a reorganization or readjustment of domestic principles, practices and statutes, is it not shortsighted, even idle, to undertake a correction merely of effects, without accomplishing a complete and clean revision of the adjustable moral code and a rational cure for the prime evil, that should and could be prevented by these same votes to be created by this most commendable politico-social movement?

I am not willing to believe that "As it was in the beginning" should apply to man-made laws, selfishly perpetuated by these same men, while they retain and control the power to regulate social conduct by a conveniently revisable and cowardly system of sex-ethics, legally entrenched and fortified.

Hence I am glad to announce my faith in an ultimate overthrow of our present social fiction, typified by modern marriage—the immoral, incongruous and indefensible contract based on property, privilege, or compelling masculine authority, named *legal*, for effect. And for the destruction of this abomination, rooted in man-law, you strike at the flower and the fruit, as your masters have taught you.

But this radical change can only be brought about by the intelligent, courageous and unanimous political action of woman her-

self, who will not only say, philosophically, "It is a shame and a disgrace that a child can be legally taken from its mother," but must add, or rather, first declare, politically, through an equal ballot, "It is a greater, the greatest crime against humanity and the future welfare of the race for an unwelcome child to be legally forced upon an unwilling and helpless mother, into the endless damnation of unkind, impossible conditions, domestic, social and economic."

Otherwise this plea for equality is a pitiful travesty and its mockery shall forever sneer at woman's inconsistency, weakness and superficiality.

I believe the majority of "respectably" married women, living in a sort of perfunctory acquiescence and thoughtless allegiance to the dominant influences of the "home circle" (limited), cherish a timid, somewhat vague, yet fervent hope that some appearance of justice, some definite application of it, to say nothing of real affection, or true sympathy and understanding, may yet gladden, if not completely glorify, the narrow and exhaustive marital service to which their lives—say, their souls—are now blindly consecrated.

But, as to ways and means, a mother's treadmill existence, with few and frivolous recreations, a hopeless outlook, and no freedom of body or mind, has never permitted a suggestion, much less proposed a policy, a propaganda or a militant crusade.

Economically disqualified from saving to herself even the child she did not invite, how shall unequal woman take up successful arms against long-established social institutions, of which, as yet, by her own fearful interpretation of their hollow laws, and her reverent, sometimes cringing submission to their senseless sound, she is but the plaything, the pastime, the drudge, the wretched dependent? True, she is clothed, fed, sheltered, amused. No, even with more lavish luxury and unrestrained affection, is her outcast sister of the street. (Poor little painted sister of prostitution, inevitably the haunting shadow of sacred marriage.) But fine feathers do not create fearlessness nor yet honesty of spirit or purpose.

Is woman ready to unveil the majesty of sex? To renounce the authority of ages; to make a first and final stand for the more than human right to the uncommanded, unlegalized exercise of her own highest nature; for the right to *claim* as well as to *refuse* motherhood, according to her reason, her happiness and her conscience?

Should this prospective movement outlined by Dr. Johnson attain the force and dignity of an earnest human protest against sex-slavery and its legal oppressions, it promises a long needed deliverance of the feminine mind from its pitiful subservience to priestly superstitions and the brutal traditions bequeathed of ancient days, if not woman's actual bodily emancipation from that infamous though cleverly mystified tyranny now sanctioned by the church and legalized by the state as "holy matrimony."

The divorce court records; the ecclesiastical consternation, high and low; the criminal calendar; the prosperous and rarely exposed special hospital practice; the overtaxed insane retreats; revelations of the Stanford White style of degeneracy; the army of homeless waifs drifting toward the jungles of prostitution—all these vividly picture a tragic situation which no pulpit oratory, no philosophy of patience nor of pure obedience to present rules, no one-sided science of society can palliate, defend or explain.

Successive generations of the beasts of the field outrival one another in physical perfection and all other points of superiority, through systematic, scientific selection, attended by every reasonable consideration of health, comfort, happiness and the fitness of things. In nature's realm are no congenial mesalliances, no deliberate debauchery, no persistent perversions, no sexual insanity, no pestilence.

Behold the breed of humans and human tendencies! A sorry tribute to man's authority, greed, ignorance, passion; to woman's accepted helplessness, vanity and intellectual sloth.

Are wives, mothers—and daughters also (for they, too, stand perilously before this Moloch; they, too, should know and understand the beautiful processes, as well as the vital responsibilities of their nature, which our blundering educational system has deliberately hidden behind a screen of shameful mystery and vicious prejudice)—are these prospective voters ready to accept salvation—to comprehend it, to take it, to make it their own forever?

Is their courage equal to a revolutionary operation which will completely sever the grip and guidance of legalized lust in lawful prostitution?

Is their endurance ready to give up, even temporarily, all the persuasive fineries of fashion, all the stultifying privileges heretofore bribing conscience and flattering vanity, for cold neglect, bitter and unrelenting persecution, and abusive threatenings?



The study of social freedom is less engaging and attractive to a painted society doll than pink tea invitations or charity ball bewilderments, but, thank heaven, the real, beribboned plaything of fashion has few successful imitators in the average home, and the heart of womanhood is not seriously affected, although her mental forces, long cramped and biased by the suffocating influences of fashion and the blinding restraints of prejudice, can not be expected to easily leap to independence at a single bound. (Some men have been unsuccessfully trying it for several thousand years.)

There is need of much kindergarten work among the slaves to "duty" as their grandmothers and, later, the minister explained it for "duty" is the unquestioning child of "authority." But there is great reassurance in this present "call to arms," and it is to be hoped that the answer will bring both the courage and the intelligence to confidently accept the responsibilities of investigation, organization, and devoted, resolute service to the highest cause of all—free motherhood.

If woman, yoked, can not rescue her own child from the man-law; if the child, which is hers only through the mother love which has forgotten her sex, is even by its brute father to be torn from her affection and sacrifice by his brave law—what of the child? What of the child?

The centuries have been confounded with this question.

The centuries that have been numbing: "Suffer little children to come unto me, for of such is the kingdom of heaven." The child himself, a victim, discarded, deficient, diseased or abnormal, has no preventive answer from all the laws of many Christian lands. He can not assert his right to be well born.

An investigation now being made in Chicago public schools of conditions surrounding unnatural sex development, of its perverted expression, reveals the terrible importance of open, universal, high-minded knowledge of the divine principle. Children forced upon helpless or indifferent mothers soon become the logical dependency of that mechanical, unmotherly institution, the public school, of which we demand so much, providing nothing but scant appropriations and unwelcome children. In this sort of half-day nursery or orphanage the sins of the fathers seek and find early revival.

As a compact, well-disciplined, intelligent body, inspired by lofty ideals and earnest purpose, the National Federation of Woman's Clubs should successfully inaugurate, on the lines just considered, a world-wide campaign, the political victories and moral significance of which will overshadow all its memorable achievements.

Not being permitted the opportunities of womanhood, my obligation to it must be content to admire and encourage its every effort for equality and the supreme, essential right of self-control.

Meanwhile, there echoes through my heart the thrilling cry: "It is a shame and a disgrace that a child can legally be taken from its mother. It is a greater, the greatest crime of all, that an unwelcome child can be legally forced upon an unprepared and unwilling mother."

And the voice of the future answers: "What of the child?"

## WOMAN SUFFRAGE AND WOMAN'S RIGHTS.

By Eva Harris.

That is a big subject and you need not expect from me at this time a long dissertation on it. My only intention just now is to mention a case which came up in the Chicago municipal court the second week in February, while the National Woman's Suffrage Convention was in session in that city.

I wonder how many of the good and zealous women who attended that convention and labored to arouse public sentiment in favor of giving women the ballot felt the least indignation at two great governments which were challenging and denying the right of a poor Russian woman to her personal liberty.

Here is the story of Mrs. Johanna Rogdanski, her husband, and Joseph Kowalski, as reported in a daily newspaper:

"Baron Schlippenbach, Russian consul in Chicago, is to help untangle a case that is before Municipal Judge Fike, sitting in the Criminal Court. In this case, in which three persons are directly involved, none of whom can speak English, two families, most of whose members are in Russia, are interested. The defendants are Joseph Kowalski and Mrs. Johanna Rogdanski, who are charged with violating the law in living together. It was not a difficult matter to reach the conclusion that Kowalski was guilty of the charge, but when it came to giving a sentence that would be justice to all concerned, the court found itself in a predicament.

"Behind Kowalski sat Mrs. Rogdanski. In her arms she held an infant and at her side sat her husband. Despite the fact that the wife stood up and admitted she had been unfaithful to him, her

husband pleaded with her to go back to him. She only made angry replies and made a motion to hit him on the nose, and Rogdanski hastily withdrew. Kowalski and Mrs. Rogdanski made no effort to deny that they had lived together as husband and wife, and both admitted that Kowalski was the father of the infant in the woman's arms.

"The testimony disclosed that Kowalski has a wife and several children in Russia. Mrs. Kowalski, he said, is insane, and without his support she, as well as her children, must starve. Mrs. Rogdanski has four children in the old country. Her husband was employed by the government there and the family was in fairly good circumstances.

"She and Kowalski eloped to America one year ago, Kowalski leaving his wife and children behind and Mrs. Rogdanski her husband and children. They brought along 300 rubles belonging to Rogdanski. The latter started after the elopers and two months ago found his wife and Kowalski living together at 915 One Hundred and Seventh street in South Chicago. His wife would not return to Russia and Kowalski testified that it was finally agreed that all three should live together, but this did not prove successful and the arrest of Kowalski resulted.

"Well, I confess that this is the strangest state of affairs that has come to my attention," said Judge Fike. "I would like to send Kowalski to jail, but then his wife and children are in danger of starving. This woman, too, ought to be in jail, but I cannot take that new-born infant from her; neither can I send the infant to jail."

"He decided to continue the case until tomorrow in order to secure the advice of Baron Schlippenbach."

"A story of disgusting depravity," Mrs. Grundy doubtless would say. The city editors also regarded it in that light and, as the persons concerned were not wealthy and were not of the social prominence of Harry Kendall Thaw and Stanford White, few if any of the papers published the story as it is given here. Most of them dismissed it with only a few lines. What did this little family tangle of "low Russians" amount to anyway? It did not seem to dawn upon anybody—not even upon the learned judge of the municipal court—that Mrs. Rogdanski was anything more than an unnatural mother and a faithless wife, or that Kowalski was anything more than a faithless husband, an unnatural father and a destroyer of the sanctity of another man's home.

No one seemed to suspect that the arrest of Mrs. Rogdanski was an invasion of her liberty. She had tired of her master and had left him. Or, if it sounds better, say she had tired of her partnership with Rogdanski and had dissolved it. It is to be presumed that she entered the partnership of her own accord and why should she not have a right to dissolve it of her own accord? If she was forced into the partnership by her parents, as is said to be the case in some countries, there is all the more reason why she should feel that she had a right to dissolve it.

"But she was a thief," you say. "She stole 300 rubles from her husband." I don't know how much that was, but it was either \$147 or \$231, for a silver ruble is worth 49 and a gold ruble 77 cents. But her husband "was employed in the government service and was in fairly good circumstances"; besides that she had given birth to four children for him. Was she not entitled to at least \$231 as her share of the partnership fund for her services?

It does not appear that either she or Kowalski had any bitter feelings against Rogdanski, for they expressed their willingness to let him live with them, but he was so persistent in his efforts to have the woman leave the man she loved and cleave to the man whom she did not love, that the arrangement proved unsuccessful. Then the man who was not personally attractive enough to hold her love sought by law to compel her love, and he called on two great governments to aid him in his outrageous efforts.

When woman's rights are recognized as human rights no learned judge will dare think of calling in a consul of a foreign government to aid him in depriving her of her rights.

## LECTURE TOUR.

I intend to go on a lecture tour, the proceeds of which are to be devoted to the Mother Earth Sustaining Fund. I have already been invited by the San Francisco comrades, and, on my way to the coast, I am prepared to lecture in the larger cities. Those wishing to arrange meetings will please communicate with me at once.

EMMA GOLDMAN.

502 East Twenty-seventh street, New York.

Cast forth thy act, thy word, into the ever-living, ever-working universe; it is a seed-grain that cannot die; unnoticed today, it will be found flourishing as a banyan-grove (perhaps, alas, as a hemlock-forest!) after a thousand years.—Carlyle.

# LUCIFER

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THE PIONEER ADVOCATE OF EUGENICS IN AMERICA.

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## LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Bacon.

LUCIFIC—Producing light.—Bacon.

LUCIFEROUS—Having the form of light.—Bacon.

The name Lucifer means Light-bringer or Light-Bearer, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Our editor reports steadily improving health and increasing strength. His expected letter for publication did not reach us in time for this issue, but in our next full details of some of his experiences will be given.

## MASS MEETING OF PROTEST.

There will be held in Mammoth Hall, Los Angeles, Cal., on Tuesday evening, March 12, a mass meeting of protest against the purposes and methods of the United States censorship of press and mails, similar to the meeting held at Drill Hall, Madison Temple, Chicago, on last New Year's day. Friends of freedom and justice everywhere are hereby requested to cooperate with the committee of arrangements in all possible ways to make the Los Angeles meeting a success equal if not superior to that of the Chicago mass meeting.

Several preliminary meetings have been held, and the unanimous consensus of the friends here seems to be in favor of holding such meeting. Cards of invitation will be printed and distributed at all meetings of progressive people in Los Angeles and neighboring towns. Letters and cards of invitation are being sent to friends and co-workers at a distance asking them to write letters to be read at the meeting if they cannot be with us in person. Several local speakers have been engaged, others will be invited, and it is believed there will be no lack of oratorical talent and enthusiasm at the meeting. Time is short—too short, in fact, to get the responses from distant friends we would like to have—but if all who receive LUCIFER promptly after next publication day, and who may care to help in making this proposed meeting a grand success, will write us at once and tell us what they can do, their help will probably reach us in time. Our friends say Mammoth Hall is one of the best in the city for the purpose of holding a mass meeting, centrally located, and will seat about seven hundred people. A week-day night was chosen because less open to the competition of rival attractions.

The committee of arrangements are Walter Collins, 3706 South Park avenue; Major G. M. Taber, 508 Langhlin building; Dr. Aylman Harding and Secretary Mrs. Katharine S. Fry, 711½ South Olive street, all of Los Angeles.

Christianity has done much for love in making it a sin.—Anatole France.

The polygamic appetite, so habitual to man, cannot be strange to woman. Both have the same blood and share the same heredity.—Lefebvre.

## SOME REMINISCENCES OF ERNEST CROSBY.

Leonard D. Abbott, in Mother Earth.

It seems appropriate that I should get a request from Mother Earth for an article on Ernest Crosby, for my first vivid memory of Crosby has to do with his fellowship with Anarchists. One afternoon—it is eight years ago now—he wrote me that he was "going up to Justin Schwab, the Anarchist, to have an interview with Emma Goldman. They want me to help secure the pardon of a Homestead rioter," he said, "and perhaps you would like to meet them." I knew Crosby very slightly at the time, but was eager to know him better, and I accepted his invitation with alacrity. I remember, as though it were yesterday, our walk together through the darkening streets of the East Side. Our objective point was Schwab's saloon on First street, and when we entered Schwab was standing behind the counter dispensing liquor to his guests. I thought he looked more like a poet than a saloon-keeper, and I liked his fine blonde head and blue eyes from the first. Emma Goldman was there, too; and it turned out that the "Homestead rioter" mentioned in Crosby's letter was no other than Alexander Berkman, at that time confined in prison. We had a lengthy conference about Berkman's case, and Crosby promised to do everything in his power to secure the prisoner's release. He took this attitude not merely because he thought Berkman had been too severely punished, but because, as he explained to me, he did not believe in prisons. The next day he wrote a letter in Berkman's behalf to Andrew Carnegie. It brought no tangible results. Berkman had to serve out his term. But the incident was typical, and that is why it is worth recounting here. Crosby was forever the knight-errant, championing the cause of those who could not help themselves. Whether it was Berkman in jail in 1898, or John Turner held at Ellis Island in 1904, he was always ready with his service, always brave and fearless, always loyal to the uttermost truth.

I remember another occasion when Crosby came into dramatic contact with the Anarchists. He had been invited to address an East Side Anarchist club, and he chose to discuss the question of "Force or Nonresistance" as a working policy in life. The little hall was packed, and some of the ablest Anarchist thinkers were there. I have never heard Crosby speak better, and the burden of his message was this: "Anarchism is a noble ideal, and it will conquer. But it must be won by love, not by force." The debate that followed his speech was tense and prolonged. I do not think he won many converts to his point of view. Almost all who participated in the discussion took the position that force was regrettable, but probably inevitable.

By reason of its contrast and its apparent paradoxes, Crosby's career was in some ways the most remarkable, the most romantic, that I have ever known. He came of conservative environment and married a very wealthy woman. During the greater part of his life his ideals were merely conventional. He was thirty-eight years old when the great change fell upon him that revolutionized his whole nature. He was living in Alexandria, Egypt, at the time, and he was getting \$10,000 a year as a judge of the International Court there. The whole story of the inner change through which he passed may never be known. But he has told me that quite suddenly, quite definitely, one day, a radiant vision, an entirely new thought of life, came to him. He had been unhappy and in great spiritual travail. The heartless and luxurious life around him, a growing sense of the hideous injustice involved in Egypt's slavery to the powers, a growing disinclination to sit in "judgment" upon any man—above all, a chance book of Leo Tolstoy's that had fallen into his hands—all these things had paved the way for a kind of spiritual rebirth. He threw up his position at Alexandria, made a pilgrimage to Tolstoy in Russia, and then came back to the United States to devote his life to a crusade in behalf of ideals. Tolstoy was always his master. It was Tolstoy who told him of Henry George, and through George's influence he became an ardent Single Taxer. The third great influence in his life was Walt Whitman.

Crosby was more of an Anarchist than a Socialist and his differentiation between the two philosophies was not a slight thing. It was a point to which he returned again and again. He made a careful and detailed study of the Socialist position, but came out of his investigation apparently more hostile to Socialism than when he started. At the conference in the Stokes mansion at Noroton last year he sided with the Individualists rather than with the Socialists, and when Jack London was last in New York, Crosby took strongly anti-Socialist ground in arguing with him. The last communication

that Crosby ever sent me was an article supporting Lafont Hearn's theory that Socialism is a "reversion" to outgrown social forms. The article closes: "All praise to the Socialists for their condemnation of current injustice! But when they ascribe it to individualism they make a mistaken diagnosis. It is the denial of true individualism by monopoly and prejudice that lies at the root of our social ills, and the remedy lies in making the individual still more master of himself and not in enslaving him to an organization raised to life from prehistoric tombs." I tried constantly to argue Crosby out of this attitude, urging upon him the claims of a libertarian Socialism. He said that he liked the spirit of many Socialists, but that he regarded the Socialism of Marx, in its world-ness, as a menace to human growth and liberty. Taking up the point at length in one of his letters he wrote to me: "A Socialist state would require an angelic spirit in all its members, and that we shall not have for centuries. Meanwhile, the securing of justice seems to me a big enough field for political work, while outside of politics we can all do what we can to foment the cooperative spirit. The temptation to join a great world-movement is immense, but I cannot do it, just as I cannot join the Roman Catholic church, because its dogmas are contradicted by my reason. I am consoled by the fact that there are things the same way. Tolstoy, for instance, and I am sure Whitman would have joined no party, nor do Carpenter's Essays seem to point that way either. It would be a delight to me to 'pitch into' something, and I know that I am not without talents in that line, for I was a very fair Republican politician in my time, but conscience prevents." Yet, in spite of these words, I claim for Crosby a fellowship in that larger Socialism which embraces such men as William Morris, Edward Carpenter, Eugene Debs, George Herron, and Maxim Gorky. Morris' portrait hung on the wall of his study. He wrote a little book interpreting Carpenter to Americans. He knew and loved Debs and Herron. And he visited Gorky both in Staten Island and the Adirondacks.

In one sense Crosby was Socialistic rather than Anarchistic. He believed in the ballot. In his earlier poems, it is true, he contemptuously links the ballot-box with the musket, and for several years he refused to vote "on principle." But during the last part of his life he took a lively interest in politics. He voted on several occasions and explained at length his reasons for so doing. These reasons disappointed many of his friends. Speaking for myself, I felt that Crosby's acceptance of the ballot as an instrument for promoting social advance was a step forward, but I heartily regretted that he chose to vote for men so infinitely inferior to himself as Alton B. Parker and William K. Hearst.

Ernest Crosby was a man of amazingly large sympathies; he was as remarkable for his poise and tolerance as for his intensity. He was inspired by no hope of sudden or dramatic social change. "I do not look for anything special to happen," he would say; "we must simply keep on working." His own personal life was almost austere in its simplicity and loneliness, but his mind ranged over the whole field of life and thought. His vegetarianism was not a fad, but a deep-rooted conviction which he lived out at much personal inconvenience. His hatred of militarism was a passion with him. He was always interested in sex-problems, and followed the various sex-theories with keen interest. He read *LUCIFER* every week and wrote a letter to Moses Harman on his release from jail. He was on intimate terms with J. William Lloyd, of Westfield, N. Y., and sympathized with Lloyd's radical views. One day I lent him Edward Carpenter's pamphlet on "Homogenic Love." He returned it with the comment: "In the future I shall be more kind to Carpenter's homogeneous friends, but I am thankful I am not built that way."

There was something almost tragic in Crosby's isolation. A lesser man would have sought disciples. But he evidently felt, with Thoreau, that "he is strongest who stands alone." I think of Crosby as I met him returning late one night from a meeting on Long Island, at which he had been the speaker. It had been a fiasco, with only a handful of people in attendance. This was exceptional, of course. Crosby often spoke to large audiences. But he knew all the bitterness—as well as the ecstasy—of the placid experience. He was a leader of forlorn boys. The Anarchists could never entirely claim him; he voted, and he repudiated the use of force. The Socialists felt—and correctly—his instinctive antagonism to their philosophy. Even the Single Taxers did not regard him as quite "sound" in the doctrine. The consequence was that he stood absolutely isolated. He had very few intimate friends. His home-life must have been unhappy. He lived at Rhinebeck-on-the-Hudson, in a palatial home surrounded by nine hundred acres. The property was vested in his wife's name. I always felt that Crosby was a prisoner,

waited upon by servants and lackeys. Once when he was driving me over his acres he said: "This ought not to belong to me; and yet what can one do? Would it accomplish any real, any enduring good to distribute it among the people here?" He has confessed his embarrassment when called upon by his conventional neighbors and associates—such men as John Jacob Astor or ex-Governor Levi Morton—to defend his theories. He felt it was useless to argue with these people. They were separated from him by chasms. He had quite definitely turned his back on the "respectable" classes. His sympathies were all with that other world that struggles upward to the light. "I should like to live like Edward Carpenter," he once said to me, "with farm-work in the country, and simple rooms in the city." Yet to the end he remained enslaved by his possessions!

No one who knew Crosby would doubt his absolute sincerity. The man was honest and pure to the very core. I never detected a false note in him, and I have seen him in all kinds of situations. There was not the slightest trace of egotism in his nature. He was as humble as a little child. He shunned newspaper notoriety, and used to say, jokingly: "Whenever I do or say anything that I would like to get in the papers, they never report it, but when something comparatively unimportant happens to me, they write it up at great length!" He was sometimes bitterly attacked and shamefully misrepresented, but I never heard him say an unkind word of any living being. He was the soul of generosity, and gave away money to all kinds of causes, to all kinds of people.

Crosby was a natural born leader. With his magnetism, his magnificent presence, his great abilities, he could have worn the highest political honors. As is well known, he was at one time closely associated with Theodore Roosevelt in the New York state legislature. He might have been mayor, or governor, or president. Instead, he chose to become an apostle of unpopular ideas, "despised and rejected of men." And who can dare to say that he was ineffectual? Ideas are the most potent things in the world, and the seed and the teacher influence life at its very sources. A man of imagination and vision is untrue to his highest self if he abandons his dream to handle the machinery of worldly power and ambition. The greatest men that have ever lived have been the men who impressed the greatest ideas upon their generations. And Crosby's ideas were world-enriching, world-inspiring, in their power and breadth.

Ernest Crosby was a moral genius. There was much of the poet and artist in him, too. But, under all, one felt his moral intensity burning at white heat. He always seemed to me the very incarnation of that superb line of Whitman's: "Moral conscientiousness, crystalline, without flaw, not godlike only, entirely human, axes and enchants forever."

## RELICS OF ANTIQUITY.

Louisa Dumas Harding, in the *Christian Register*.

Once upon a time there was a god of Love who created a universe of perpetual strife. This universe consisted of millions of worlds moving in awful, unthinkable distances from each other, and was indeed a handiwork worthy of a very great and powerful being; but he had made it all for the contemplation of some little creatures called Men, who walked about on the surface of one or the smallest of these many worlds. Yes, for their sake had he called it all into being, and he loved men so well that he made, and thereafter tolerated, a very evil god, who went around continually getting into the graces of the good god, catching them and torturing them beyond the power of imagination, forever and forever, in a great lake of terrible fire which lay almost under the very nose of the good god,—who could have prevented all this, but he would not, for he was angry at man for having once committed a great fault. It seems that in the beginning man had lived in a charming garden, where roses were entirely thornless and the climate all that could be desired. But, after he had named the pterodactyl, the megatherium, and others, he found time hanging rather heavily on his hands; for, forsooth, he lacked any good, honest, respectable occupation to keep him out of mischief. No use cultivating the soil when the figs dropped right into your hands without even shaking the tree! Well, in this garden there was, besides fig trees, one bearing a strange fruit called knowledge, from the eating of which man had been most strictly enjoined. Why, we do not know. Of course, an unjust despot will not encourage the establishment of schools in his realm; but his subjects should perceive the abuse from which they suffer; but one would imagine that in the domain of a good and beneficent king there would be nothing that might not lie with perfect openness before the eye. However,



this god and certain institutions, which have since claimed to be under his especial protection, have ever said to man of this one tree he dared not eat, lest he die forever. Moreover, it seems that the all-wise and powerful god, who made the whole universe, was unresponsive to a feeling not admired by the most enlightened men: he was a "jealous" god, and the very first of his commandments ran, "Thou shalt have no other gods beside me,"—an unnecessary injunction, one might suppose, since there were no other gods whatsoever! He may, therefore,—since jealousy is very closely akin to fear,—have taken it into his head to imagine that, if man got enough knowledge, he would begin to build a ladder up to the sky or pile the mountains on top of each other, and so climb into the kingdom of the good god, and turn him out into Nowhere, or condemn him to live in stupid gardens with nothing to do.

Well, after the good god had let the bad god persuade man to help himself to this forbidden knowledge, he was very indignant about the matter. Indignant at the bad god? Oh, no! He let him continue business right along at the same old stand; but he proceeded to make things very uncomfortable for man, who was now, to be sure, in a most unpleasant predicament. The good god solaced him with floods and pestilences while he lived, and the bad god got him when he died. This was not after the fashion of men themselves, who, when their children disobeyed them, did not flog them to death or turn them out to fight the temptations of the great world. No, these earthly fathers remembered that those with whom they dealt were *only children*, and, when they punished them, it was but a little, and then all was forgiven and forgotten!

But finally the good god repented. (He was, it seems, conscious of imperfection, else how could he have "repented"?) He repented, but he did not forgive. Earthly fathers have had sons whose waywardness and lack of affection stabbed their very hearts, and yet they have fallen upon their necks when they returned home, and killed for them the fattest calf, with no single word of reproach. But the god could not do this, and so he decided to doom his only son to a pitiful and shameful death to help man. That was always the way with this god: nothing but suffering counted with him, and always he punished, punished his children for their faults, instead of telling them how the faults should be avoided, and carefully putting temptations out of reach while those exposed to them were too young to understand their harm. True, he had written a book for the advisement of his beloved sons, but it was very difficult to understand it. Men were always wrangling and dying at each others' throats about it. Some said it meant one thing, some another, and some actually dared to say it was not good advice at all, but contained much that could only have come from the pen of the bad god in a frightful temper,—perhaps when he was short of men to feed the furnace.

Well, then this all-powerful and all-compassionate god sent his son to help men. All men? Oh, no, indeed! only the small fraction of their number who happened to believe in him, and the god had unfortunately failed to make the evidence anything like indisputable, and so it happened that many honest men pondered very seriously, concluded nothing of the kind ever did or could take place, and then off to the brimstone with them! But some men did believe, and, when they died, they finally found themselves in a place called heaven, where they were to live in eternal felicity; and there they looked down through the cracks in the hard, golden pavement and saw their friends and loved ones, many of whom they had known to be absolutely just and kind during their lifetimes, and yet there they were, on red hot griddles, with the bad god stirring the fire and enjoying himself hugely. And when the men in heaven saw this, what did they do? Did they make straight for the "good" god, overthrow him and the whole heart-breaking, brain-torturing, awful scheme, or else go to rebel everlastingly against him, like men, with their friends below? Not by a large majority! They grasped their golden harps, complacently adjusted their halos, and began to sing to the "good" god an eternal song of praise and thanksgiving; "for his mercy endureth forever."

Great heavens! And what shall we think of men who believe all this, and go comfortably about their daily business? Shall we pity, shall we berate, or shall we despise them for a set of rascally and heartless cowards?

[We print the above article because it illustrates in a peculiar way the impression made upon a living soul by statements which in many of our churches are still cherished, not because they are true, but because "they are relics of antiquity" which illustrate the history and progress of religion. Our evangelical brethren who

do not come into personal relations with those who in scorn have cast away the creeds, do not always understand the anguish which accompanies their rejection of accepted standards of belief.—*Editor Christian Register.*]

*Editor Lucifer:* The heading of the above article is that of the editor. The writer does not believe that these doctrines are yet "relics of antiquity" by any means. Such doctrines can be heard in our churches and read in our newspapers right now; one of the most liberal ministers in New York city read the article some time ago, and said he did not know of any paper that would publish it; another minister, a broad and scholarly man, wrote it seemed to him excellent and that, if he were speaking face to face with the writer, he would say more about it; it is evident that this man was not at liberty to say in public or to write just what he thought about these "relics." Relics, as we all know, are piously preserved for centuries in the churches, and sometimes brought out and carried about the streets of the city for the adoration of the populace; if one does not believe in them he is "unfaithful" (infidel)—to dead bones, and a blasphemer—against such blasphemy as I have tried to set forth in its plain, unvarnished atrocity in this article. Ingersoll has said it all before, but it can bear repeating many, many times, until the reports from our insane asylums shall show that men and women no longer believe these things. L. D. HARDING.

#### A BIT OF MY PHILOSOPHY.

By Knick Knack.

"What is the geisha," asked an American gentleman. "She is a woman who sings a little, dances a little, talks with any man, entertains anybody, paints her face a good deal, changes her dress every once in a while, eats a little and drinks enough, smokes cigarettes often times, and smiles, and smiles, and smiles," I answered.

Ninety-nine out of one hundred of the American magazine readers are said to be women, and seventy per cent of the writers of all those magazines are said to be women. But then it is men, and men only, who makes money out of them. Look out, you American women!

Love, but don't marry, says one. Marry, but don't live together, says the other. Who is going to unwind the knot of such philosophy?

Marrying for titles has proved a failure through your precious experience. But don't say that marrying foreigners is also a failure. For you have married the titles, not the foreigners, not the man, not the race, and of course not character.

I wish somebody would confess honestly that a marriage for money, too, is unhappy. There is a marriage for beauty, a marriage for self-happiness, a marriage for education, a marriage for mere luxury. These are not, after all, genuine. A marriage that is only happy and pure is the marriage for cooperation.

You should not look to marriage for happiness. Happiness is simply a result, not an end; you can make your married life happy, but you can not buy happiness merely by marrying.

Don't say "I wish I had," and never say "I wish I could." Say "I will have," and always say "I can have." It looks as if there were not much difference, but it makes a big difference in the long run.

The Japanese woman paints her face when she is young. The American woman does the same thing when she feels that she is getting older. This is one difference between the woman of Japan and the woman of America.

#### THE PRESIDENT'S POWER AS A CENSOR.

To the Editor: Your Washington dispatch this morning quotes members of the Senate and House postoffice committees as saying, in regard to barring papers from the mails for publishing details of the Thaw case, that this can only be done by prosecution under the statutes, and that each case would have to be passed on by a jury, "which would have to determine whether or not the particular matter complained of was of such character as to bar it from the mails."

Such a statement reveals an amazing ignorance of the law on the part of our legislators. If a publisher is prosecuted under that federal statute the jury can only decide upon the fact whether he is the person who caused that particular paper to be mailed; the question as to whether the published matter is "obscene" is held by the courts to be one of law to be decided by the judge. The courts also hold it to be good law that such publications can be judged by a single paragraph detached from its context and without

admitting any testimony as to the rest of the matter or the innocent intention of the publisher.

It is amusing also to note the doubts expressed as to the "power" of the president to suppress objectionable publications without judicial proceedings. Why, that is frequently done. Some two years ago the entire issue of a Chicago paper was arbitrarily destroyed by the postoffice department because an inspector "thought" it contained objectionable matter. The department afterwards admitted that this matter was not unlawful, but I and others who had paid for the paper were robbed of our property without redress.

The New York editors had better be good; the president has power enough to suppress all of them and only his reluctance to exercise it against the powerful can save them from the fate that has overtaken other objectionable persons.—A. C. Flegdel, in New York World.

### IGNORANT OF THE NEW FEDERALISM.

To the Editor: Examples multiply of the need for federal action in spheres of duty neglected by the states. Yesterday Vice-Chancellor Garrison, of New Jersey, in handing down a decree of divorce, remarked: "The law cannot regulate a man's affection to the extent of making him love his wife."

Obviously the vice-chancellor has not heard of the police power or of the new federalism. Nothing is impossible in the revised statutes. It is merely that the state of New Jersey is negligent in the exercise of its powers. If it continues to plead incapacity let us have a federal statute. Perhaps an executive decree would be as efficacious.—A. C. Flegdel, in New York Sun.

### VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

To the Editor: I was glad to note Mr. Harman's departure for California. I hope the climate, environments and the magnetic touch of friends and sympathizers by the hundreds all along up and down the "coast" will assure him a new lease of life, and as a matter of course every column of *LUCIFER* will likewise partake of its grand old editor's invigorated spirit. Please find within one dollar for renewal of subscription. ED. SECRET.

Sanford, Kan.

To the Editor: Gladys Lamb says that free love and exclusive monogamy cannot be reconciled. Whatever we freely choose is, to the choosers, freedom. If two lovers freely choose exclusiveness, then they have both love and freedom, unless it be assumed that love must, naturally, grow about if left free, and this is not proved. Monogamy is not life exclusiveness. The legal institution is not so defined and there is no other reason to so define it. C. F. H.

Chicago, Ill.

Moses Harman: I am so glad to think you are bodily free—for even in the darkest hours of your outward bondage you have never been anything but truly free. It did my heart good to read of the kindness and honors paid you after your suffering, and I know you do not regret what you have passed through, and would not wish an atom of harm to any one who has helped to push you into your experiences. I am glad to learn that your health is good and that you are generally feeling well.

La Veta, Colo.

LIZZIE M. HOOPER.

To the Editor: Do I object to having *LUCIFER* sent to me? you ask. Most assuredly not. Have read copies two years ago and they were the means of my getting acquainted with what the German calls "Himmelsleben," the inner life, of some one dearer to me now. I heard R. G. Ingersoll in one of his lectures exclaim: "Ah! it is a grand thing to be the possessor of one's self!" Truly he must have included woman—and it is the battle of today: woman fighting to possess her self. You are her great champion.

Here, in the land of infant marriages, where girls before the age of maturity are married to husbands they have never seen before, simply by agreement of the parents; where enormous dowries

are demanded with the bride; where for a girl to remain unmarried means disgrace,—here the women are the burden bearers. And all this is clothed in religious belief. Think of a "religion" with such monstrous principles!

Accompanying this letter is my little mite to defray expenses of the sojourn in California, where I hope the editor will regain his former vigor.

J. KELLERSON.

Nagpur, C. P., India.

Moses Harman: I have had occasion once before to write you while you were incarcerated in the Joliet prison. It has given me unbounded joy to read in *LUCIFER* No. 1683 a full account of the reception that was accorded you in Masonic Temple upon your release from prison. We have lost so many good men in the liberal movement during the past few months, such as Hugh O. Pentecost and Ernest H. Crosby, that the world can hardly spare such men as you; and it is my hope that you have still many and useful days before you in the noble battle of freedom, truth and justice.

Touching upon the subject of the press, I am personally acquainted with a few young men who are engaged as reporters on one or two metropolitan daily newspapers, and who are liberal in their thoughts upon the economic questions of the day. They told me time and again that their true opinions and thoughts upon all subjects were just the very opposite from what they were obliged to express and write for their respective editors in order to make a living. We all know that the press of today is corrupt, licentious and sensational in its character, and the disseminator of falsehoods and hypocrisy. Why, therefore, do you single out the Chicago press particularly when they are all of the same caliber? LOTUS HERGEN.

New York.

To the Editor: In your issue of February 14 appears a review of the novel "Pam" by Lillie D. White, of which I beg leave to offer a few words of criticism.

It seems to me that the reviewer has misunderstood the two essential points in the book. She writes: "Pam always considers her mother's love life an ideal one (which is one of the weak points in the story)." The whole story is built around and upon the mother's love life, and Pam's view of it. This is the salient point of the story, and its whole reason for existing. If it is a weak point, the whole book is weaker; and surely no one would call the book in any sense "weak."

Pam shows the strength of her faith in her mother's love ideals by her own life and by her whole attitude towards Peale. She was ready to live the same life with Peale her mother had lived with her father; and it was not Peale's "career" nor his engagement with another woman which stood in her way, but her final conviction that Peale did not truly love her—that he wanted her to sacrifice herself, without giving anything in return—that impelled her to refuse to go with him.

Pam believed marriage could not be happy unless the parties to it loved each other completely; that when they did so love, to be legally bound and to promise to continue to love each other in the same way forever, was at least unnecessary, and tended even to diminish the love by exciting rebellion against the bonds. Her parents had no serious objection to marriage in a legal form, on principle, and were willing to accept that bond to please their offspring, after they had demonstrated its uselessness during twenty years. But Pam, at the threshold of life, was unwilling to bind herself forever, though at one time she was ready to do so when she believed Peale really loved her fully.

The whole book is a consistent argument for sex relationship based on pure love alone, and is a powerful story in addition.

New York.

RICHARD KUTCHULT.

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Even those who fail to accept this view of history will find it interesting and full of suggestion, and the account of Garrison's life and the record of the personal observations of the author in the South of today are both vivid and entertaining. 16mo, 144 pages, with photographic portrait of Garrison. Price, 50 cents (postage 5 cents).

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### ALL OTHER LIFE IS LIVING DEATH.

Is what thy manhood bids thee do, from none but self expect applause:  
He modest lives and modest dies who makes and keeps his self-made laws.

All other life is living Death, a world where none but Phantoms dwell,  
A breath, a wind, a sound, a voice, a tinkling of the camel-bell.

—From *The Kaidah of Hagg Abdi El-Yezli*.

### A JOLLY GOOD TIME.

#### ALL-DAY VISIT OF MOSES HARMAN TO THE LOWE OBSERVATORY.

By Professor Edgar L. Larkin.

We just had a frisky, rattling and lively time of our lives all day, up here on this peak, on Feb. 14, 1907—a new historic and classic date. Harman was the valentine. He started out with the flat assertion that he was born on Oct. 12, 1830. He instantly ascended a tall tree, tumbled to the earth, smashed his hip and has had a game leg since, yet he climbed up this mountain with the velocity of a sprinter, so late as the twentieth century. Immediately his hip was surgered up, he turned Methodist preacher and circuit rider. Then he saw the error of his ways and reformed. Then he landed in jail. The very minute he got loose he reformed some more and went to jail again. Ouh, he still kept it up and got into a fever place—the Illinois state prison up in Joliet. Then they removed him to a United States federal prison over in Leavenworth, Kansas. Great doors swung against him and the bolts of steel grated in their locks. This was the highest honor paid to a man since Feb. 17, 1600, when Bruno was burned at the stake for opposing Rome—an interval of 306 years. I wonder if the rapping of the bolt had any similarity to the crackling of Bruno's flames. Mr. Harman brought along good and venerable Thomas Wardall, who wrote his name in the register, and this: "written without glasses; born Aug. 9, 1815." He skipped up the hill with his 92 years seven feet ahead of M. Harman. And Mr. Wardall brought along his talented daughter, Flora Wardall Fox. She went and got married to a man. His name is Irving W. Fox. She brought him up here. Mr. Harman stays with this congenial family in Los Angeles.

#### WE JUST TALKED.

It was a regular "class-meeting." We would talk a while, and then talk some more. Then we went at it again and kept it up the whole livelong day. I harped and harped on the incestuous near mating on women, a hideous growth of a hundred centuries—sex-slavery. And we all harped. I extended the beginning of the servitude back one hundred thousand years. This is the way it happened, that fool expression always used now by newspaper reporters in giving an account of one of our modern horrible "pagan" weddings thus: "he claimed his bride." A reporter on the *Case Dwellers' Express* invented that 250,000 years ago, and every reporter since has plagiarized it without change. Grooms then had to fight for their wives; do yet sometimes. After rivals had been killed before the very eyes of the bride, the successful combatant just marched up, claimed the woman, and immediately married her. And this, "they had a quiet wedding," is a prehistoric expression. The friends of the murdered man usually put up a big racket to prevent the marriage. If so friends of the slain rival came, they actually had a "quiet wedding," in which case, being so rare, the

reporters always mentioned the fact. Modern reporters still say "quiet wedding" without knowing why. Then they put iron or bronze anklets and bracelets on the bride and she became an abject slave. Finger-rings now in use are literal descendants of these ancient tokens of servitude. For a majority of all Asiaties believed and millions still believe that women are "evil" and have no souls. Mr. Wardall during his long sojourn in this vale of women's tears has stored a vast fund of wisdom and has met with many wonderful mental phenomena and occult experiences, and I was fascinated with his description of all these marvels. And I looked and looked at Mr. Harman. It seems beyond the extreme limit of human belief, to think that this man was ever in a prison. I have had vast experience with almost every kind of the human; and now let me tell of first sight. It was through a window of Mr. Fox's home in Los Angeles. I saw the venerable white hair and classic face. With the rapidity of lightning I knew that here is a man with an absolutely pure mind. I am never mistaken; and the all-day visit served only to intensify the first impression. He made the set statement to me that he was deliberately placed in a cell with a tuberculous prisoner, or rather patient, when there were empty cells in the building. The trial and imprisonment of Moses Harman injured the American people, but not him.

#### STATEMENT TO LUCIFER.

I live on this peak rising up out of a vast expanse of perpetual and everliving green. A wide area of 800 square miles of orange, lemon, apricot, pear, plum, peach, almond, fig, walnut, eucalyptus, tangerine, nectarine, prune, pepper, arctic, magnolia and camphor trees, ever bathed in the glorious semi-tropical sunshine. And hundreds of miles of cypress hedges—heavy banks and rolls of green. For a hundred kinds of roses bloom, and heliotropes, wisterias, carnations, poinsettias, great hydrangeas, with sweet violets, and marigolds. This great panorama is so beautiful that words are impotent and the pencil of artists lifeless. And roundabout the observatory rise a hundred granite peaks, with cliffs and torn and twisted crags, giant rocks and colossal facades. All these splendors by day. But human speech cannot tell of the supernal glories of the midnight sky in the great telescope, in this pure air. A hundred million white-hot suns burn and blaze in the celestial vault. They are raked into windrows, and rolls; piled in heaps, banks and terraces,—stars, stars, piled on millions of stars. The Milky Way, with its uncounted millions of diamonds, hangs up, as it were, sidereal sheets, gigantic folds of cloth of pearl, majestic robes of night over the Pacific Ocean in the distant south, and trails the careless garments in the tossing waves as the earth revolves. Thus by day and by night, trees, fruits, flowers, the sea, wasteful peaks and the stars—year after year—are my constant friends. Now, into this wondrous place of the most exquisite beauty, awful things keep coming in a never-ending stream. About 3,000 tourists from every part of the habitable earth come to this observatory annually. I had not been here a week before I saw that this is a capital place in which to study anthropology and read minds. I have improved the opportunity during seven years. I have learned startling things; episodes happen here, any one of which could be wrought into a story by one who is able to handle words. These stories would be intensely human. I have seen almost every emotion in the minds of human beings on display. Vile things happen. Here is the awful discovery; one-half of all the married pairs that visit this mountain simply hate each other. This is an appalling statement, and this is the first time that I have ventured to print it. It is the most serious thing in the United States. One-half of the remainder are indifferent to

each other; and one-half of the second remainder are beginning to lose their love. The number of unharmonious children conceived without a trace of love is simply amazing. I have seen a few, out of my 30,000 visitors, that were really in love with each other; and perhaps I have seen as many as 500 love-children—that is, brought into this world strictly according to the laws of nature—not puerile laws of man, laws made in prehistoric ages of savagery by men who had not discovered even one law of nature. The work looming up before the splendid eugenic societies now rapidly forming all over the country is of vast proportion. This movement must be attended to by every woman who has her own welfare at stake. Her sex liberty is in the balance between ancient savagery and the new modern progress. To me this seems about right: *Nature has given to every woman the inherent right to decide when she will bring forth a child and who shall be its father.*

Any man who does not let the woman decide this question entirely of her own free will commits the heinous crime of rape. Nervous wrecks strew the shores of human existence. I have seen hundreds dying by inches immersed in each other's unharmonious auras. The time will come when eugenic societies will see to it that pairs shall not be joined where their auras are in unharmonious oscillation. Skilled mentalists will read auras of those who think of marrying, and prohibit the union if out of tune; and divorce all those who have been married under this deadly and capital mistake of all ages. Some day, some time, it will be shown to the people that the bringing of a child into this world from unharmonious auras is a crime equal to murder. Anthropology is a majestic science, and race-culture is its highest aim. It is now known to science that the invisible and inaudible oscillations of the universe are so vastly in excess of those seen and heard that these may almost be ignored. The infra and ultra are vast beyond imagination, and nature has a pulse. Harmonies is one of the most stupendous of all physical sciences. "Getting into tune with the Infinite" is one of the most profoundly scientific sentences ever written. This problem is an enormous one that will attract the attention of every scientific man in the world by E. M. 35b. For when we detect the rates of oscillation of nature and learn how to oscillate our thought power in tune, diseases and drug stores will vanish. We then began to talk. I started up this embryology question. It is immense beyond imagination. See what does happen.

#### AGGREGATE EMBRYONIC DEVELOPMENT.

This is one of the most appalling events in the existence of man on earth. Listen to its horrors. It is known to biologists that the human mind is a compound of the minds of all the animals that lived before man appeared. This is startling, but true. Man is an epitome of all preceding creatures. The beginning of each human being is a cell, the one-hundredth of an inch in diameter, in the uterus. The first stage is exactly like that of a primeval protozoan. Cells multiply and become a colony of these simple protozoans. Then the human embryo assumes the form of polyps. A little later, vertebrate attributes develop. Only a skilled embryologist at this juncture could tell whether the forming human was a fish, reptile or mammal, as they all have vertebrae. Every human passes through fish, amphibian, reptilian and mammalian forms. Cells are added to his body and brain during gestation that have characteristics of every creature that ever lived on earth. Thus every attribute of mind of every animal is stored in the human mind. See this horror: suppose that at the instant the embryo is passing the stage of hyena, jackal, ferret or wolf, some dreadful thing, as hate for her husband, loathing and unutterable disgust, should suddenly fill the very being of the coming mother and make a terrific impression on her mind; then the embryo will stop developing into a normal human, and the poor woman will bring forth an abnormal creature with the very characteristics of the minds of a hyena, jackal, ferret or wolf. And these crowd prisons to the doors, when they cannot help being criminals. Oh! yes, I have seen the outlines of the wolf, hog, tiger and panther set in the human face. Women of the United States, will you not form thousands of eugenic societies everywhere for self-protection and child-culture? Would that I could travel throughout the nation, visit every eugenic—well-born—society, and personally tell the women in their own lecture-rooms what I cannot put into print. For eugenics, the highest science, is "very low," you know! How many women have ever heard of checked embryonic development? On this mountain I have seen several cases where love changed to hate within one second of time. You now see how prisons are filled. Civilization is petrid to the center and the eugenic women will tear it up by the roots. Do you not want your daughters to know all about arrested evolution? Will you keep hum-

mering away until our laws totally prevent the bringing of unharmonious—i. e., checked development—children into this world? Do you want your daughter to give birth to a real criminal? Ninety per cent of all we think, say and do—yes, right here in the United States—is now ridiculously obsolete, and was suggested by prehistoric and savage men ages before man solitary king of nature was discovered! Any law made by man in conflict with a fixed law of nature must and will be swept out of the nation.

#### SOMETHING GONE ON NOW.

Dear reader, I receive floods of the most remarkable letters from everywhere. These contain every conceivable kind of questions. I assert that nearly everything is on the verge, and the weights of the ages are about to fall. The human mind is in chaos now, and is as a choppy, boiling sea. I seem to feel the quaking, unrest and turbulence up here on this summit. I told a woman one day about these letters and asked her what the outcome would be. To my astonishment she was not surprised and said: "There is a vast spiritual world beyond the tomb, and it is about to make itself known to man." Then she explained, saying that "a psychic wave from the other side is dashing all over the earth." Four other mentalists have told me nearly the same. From these letters and from conversations with highly intelligent people,—only the better classes come up to the observatory,—from every city, town and county in the country, I am led to expect some remarkable mental evolution is now taking place. Chaos is coming on with great rapidity. Mental thunders are sounding and they will roar against Rome. Here is a pointer: hundreds of these letters are imbued with fearful hate of hierarchies. I have heard dreadful words hurled against the hierarchies of both England and Rome, and kissing, blistering scorn against that of Russia. Here is an expression copied from a letter: "It will cost one hundred million men their lives to wipe out religion." And another: "Religion will yet slay untold millions." These were written by sex-reformers, who all have the idea that set hierarchies are deadly enemies of reform along this way. Women, I am writing directly to you and have this to say: I cannot free myself from a nameless dread that some direful thing is coming. It may come along the political, financial or social way. Thus when old Depew was exposed I became alarmed at the appalling words spoken here; withering words were hurled against the corruption in New York, and I have often heard that city called a cancer. I send a warning from this peak, feeling that I have a right to, for I feel the pulse of the United States. All I have to do is to question my visitors. Oh! mothers of the people, listen: An appalling war is liable to come at any time with the rapidity of a flash of lightning; it may be here or in Europe. The nation is alive to the unutterable atrocities of wholesale child-murder in sweatshops, glass and cotton factories, in iron works and mines. I have heard subdued mutterings for seven years. The race question in the South and the labor problems everywhere are simply colossal now. I hear it day by day, brain and blood curdling language. I have waited thus long to put these words in print, and cannot wait longer. See here: one of the ablest women in the United States visiting here while thinking of sex-revolution rushed for paper and pencil and wrote this: "Woman will never be able to progress until she is rid of all this Jesus Christ theology, because a theology that damns woman is surely not calculated to elevate her socially, politically, sexually or spiritually." Signed ——. I have this paper on file. An unfavorable symptom is rapid loss of respect for the United States senate and courts. Extensive reforms must come in courts, trials, prisons, jails, asylums for the insane, for the poor, and in convents. Elections must be purified, and the wholesale graft in cities and child-murder in factories has simply got to cease. I tremble to hear hissing words about Pettibone, Moyer and Haywood. I do not know what form the monster will assume, whether gigantic strikes, city riots or actual civil war; but I cannot dispel the sensation of approaching danger. The Thaw trial, with the slow torture to death of Mrs. Thaw, is rocking the United States. I hear every day such as this: "One thousand Stanford Whites in New York ought to be killed," "Slay the lepers," and the like. It does not seem possible that civil war can occur here in the twentieth century. But it can. Oh! voices that once breathed over Eden, come soon and soothe down the angry waves. And women, exert all your power to avert the coming tide of rage and blood. After settling the embryological appalling arrested evolution problem, we five talked some. We settled everything except that vast, new, scientific and majestic problem, *eugenics*. That is for the women of the nation to settle, and they will. Indeed, they have commenced, and the mighty movement is well under way from east to west. San Francisco has a flourishing society. This is because

ancient blood-drinking kings chained their living prisoners to corpses, threw both into a dungeon, to remain until death came to the one that was alive. The chaining together of a man and woman with unharmonious natures is scarcely better. After this we talked a little; and then my distinguished visitors vanished down the mountain. It was a red-letter day.

*Luciferian, Echo Mountain, Cal., Feb. 29, 1907.*

### VARIOUS REMARKS.

*By E. R. Kerr.*

It is never wrong to love.

Men worship virgins, but marry widows.

When Oscar Wilde was asked his opinion of the Bible he said, "When I think of all the mischief that book has done, I despair of ever writing anything to equal it."

The "Confessions" of St. Augustine are worth reading. The saint was a very gay young man, but dreadfully afraid of hell fire. To combine pleasure with salvation he prayed to God every night, "Make me chaste, but not yet."

W. P. Austin, of Home, Wash., writes me as follows:

"There will be held in Seattle in 1909 the Alaska-Yukon-Pacific Exposition. What a fine opportunity to have a convention of social radicals at that place and that occasion. There will be cheap fares to Seattle at that time and many radicals will want to attend the exposition anyway. I do hope the sex movement will be organized before that time—that will make the holding of a convention so much easier. Organization is the great need. It is high time to come out in the open—defiantly before the world with an aggressive propaganda. Comstockism and Grundism would be shown of much of their power if we were only organized. A branch of the Neo-Malthusian League is also needed in America."

I heartily agree with all that Mr. Austin says. His last wish is already fulfilled. I am sorry, however, that the new organization has taken the name of Malthusian League. That is the name of the English organization, but it has proved a very bad one. The English society has been dragged into all sorts of controversies with Socialists, Single Taxers, and others, over the doctrines of Malthus, and much energy has been wasted in this way. Malthus believed that population always tended to outrun the means of subsistence, and that for this reason, and this only, it was desirable to limit the family. He utterly disapproved of preventives, however, and recommended edibility and late marriage. I do not suppose that the members of the Malthusian League in Chicago care five cents about the theories of Malthus. What they want is to make women free by enabling her to decide when she will or will not become a mother, and I suppose they are willing that this should be done by using the best appliances of modern science. If so, they should get rid of the name Malthusian League. None of the foreign societies have adopted it. Those of Holland, Belgium and Algeria are called Neo-Malthusian League, those of France and Spain are called League of Human Regeneration, those of Cuba and Brazil are called Section of Propaganda, while the German body is called Social Harmonic Union. By far the best name is Neo-Malthusian League, because it exactly states the aim of the organization. Eugenics always gives an impression of weakness, while cleanness and definiteness are taken as signs of strength.

One of the excellent results of Neo-Malthusianism is that it is raising the value of maternity. We see this in England especially. Since the Bradlaugh-Bossett trial in 1877, which drew universal attention to the matter, there has been an astounding fall in the birth rate, which has thrown politicians and capitalists into consternation. Some months ago Sidney Webb wrote two articles in the London Times in which he claimed that at least one-half, and probably three-fourths, of all the married people in Great Britain limit their families. A census of the Fabian Society showed that of 120 couples who married from 1890 to 1899, 107 limit their families. Webb claims that state payment of motherhood is essential, otherwise it will soon be impossible to get enough children. H. G. Wells has written articles in two magazines to the same effect.

I am often asked what books are worth reading on the sex question. It depends on the reader. For a Y. M. C. A. young man, or an extraordinarily innocent and sensitive young woman, Carpenter's "Love's Coming of Age" is an excellent book. To the very timid the works of Heinzen, Engels, and Rebel may be recommended.

Fairly progressive persons should read Dr. Drysdale's "Elements of Social Science" and Dr. Foote's "Plain Home Talk." To real thinkers I recommend the well-known book of Rudinow. But for those who are more impressed by facts than by theories the best of all books is "My Century Plant," by Lois Waisbrooker, which contains more important facts bearing on the sex question than any other book ever written.

There is certainly no other paper in the world which has so many good women writers as *LUCIFER*. The trouble is that most of them are extremely shy and very unwilling to write. I wonder how many years it is since we last heard from Laura Earle, Lena Belfort, Voltairine de Cleyre, Adeline Champney, Mary Brundage, Flora Fox, Myra Pepper, Leona Mathers, May Huntley, Mary Hansen, Amy Linnett, or many more who do not occur to me at this moment. The one compensation for the imprisonments of the editor is that they have enabled us to hear from Lillian, who would otherwise go through life without ever writing an article.

Professor W. I. Thomas of Chicago says that monogamy is bad biologically, though good from an economic standpoint. If that is true, monogamy is doomed. Economic institutions are easily changed, and we can alter them as we please to suit sexual needs, but we cannot change the laws of biology, and must make our institutions conform to them. That form of sexual association which promotes health and vigor is the one that will prevail, and all social institutions will have to be arranged accordingly.

Gladys V. Lamb points out that the exclusive wife is an utterly manly person, a mere echo of her husband. How could it be otherwise? We all know how dull people are who have spent all their lives in one village or county, while those who have traveled widely are usually interesting. It is the same in all things. Wide experience makes a person interesting, but nobody cares for the inexperienced. Women complain that men care for them only as sex mates, but the truth is that women know so little that they are not companions for men on any other plane. Women may be "interesting" or interesting, but they cannot be both.

### SPIRIT OF THE OPPOSITION.

The following paragraphs clipped from the *Los Angeles Times* will perhaps interest our readers:

"FREE LOVE FANATICS."

"Federal secret service men are watching the latest moves of the 'free love' propagandists, led by Moses Harman, the aged editor of *LUCIFER*, who are planning a wholesale flooding of the country with 'free love' literature."

"Harman, who was released from the Leavenworth penitentiary New Year's day, has left Chicago to escape the rigors of winter and is now at Los Angeles, where 'free love' votaries declare there are more followers of the cult than in any other part of the country. Plans for the publication of 'free love' pamphlets will be perfected there."

"It is the scheme of the leaders of this movement to have 2,500 'free love' advocates write and publish pamphlets containing matter similar to that for which Harman was sentenced to the penitentiary for one year. Harman will publish similar matter in his paper, *LUCIFER*, and it is planned that if he is arrested the others from all over the country will go into court, confess guilt to the same offense and insist on being sent to the penitentiary with him."

From a Chicago friend I have received a clipping of similar import printed in the *Chicago Journal*.

M. H.

### "SALOME" VS. "MRS. WARREN'S PROFESSION."

To the Editor: That is an interesting contrast which your theatrical critic draws between the treatment accorded to the Strauss-Wilde performance at the Metropolitan and that received by Mr. Shaw's play. But he does not seem to me to have mentioned the real reason for the difference. "Salome" is a frank appeal to prurience. "Mrs. Warren's Profession" not only dealt sternly with an evil that is publicly condemned and privately condoned, but Mr. Shaw committed the unpardonable error of showing that if the public was really sincere in its desire to abate that evil the one thing needful was to increase wages. That sociological fact, and not its references to immorality, was the real cause for the suppression of Mr. Shaw's economic play.—A. C. Fitzgerald, in *New York Press*.

Dull and selfish chastity,  
That virtue of the cheaply virtuous,  
Who pride themselves in senselessness and frost.

—Shelley.



# LUCIFER

THE LIGHT-BEARER.

THE PIONEER ADVOCATE OF EUGENICS IN AMERICA.

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## LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFER—Producing light.—Same.

LUCIFERUM—Having the form of light.—Same.

The name Lucifer means Light-bringing or Light-bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

## FROM THE CITY OF THE ANGELS.

LOS ANGELES, CAL., Feb. 19, 1907.

Dear Friends of Liberty and Light: The two weeks that have intervened since writing the brief greeting from the Pacific coast, printed in No. 1084, have not been idle weeks. Aiming all the while to take the very best care of myself and to make as little exertion, physical and mental, as possible, I have not thought it best to seclude myself from company nor to abstain entirely from talking from public platforms.

Advised as I had been by several articles in the Los Angeles papers, as soon as it was known that LUCIFER's editor had arrived in this city I had many callers, among whom was Professor Edgar L. Larkin, astronomer at the Lowe Observatory, Echo Mountain, Cal., some two hours' ride by rail northeast of Los Angeles. Professor Larkin kindly invited mine hostess and host, Flora W. and Irving W. Fox, their family and myself to spend a day with him at his eyrie high up against the mountain side, overlooking the plain in which are located Pasadena the Beautiful; Los Angeles, the second city in size on the Pacific coast of the United States, and many other towns of lesser fame.

Gladly accepting this invitation, on the morning of Feb. 14 mine hostess and host, with Thomas Wardall—father of Flora Wardall Fox—92 years young, set out for the observatory named after Professor Lowe, who has the reputation of having "saved the Union" in 1864 by reporting the movements of the Confederate armies from his balloon that enabled him to overlook Richmond and its environs at a very critical period of the civil war.

Luckily for us Professor Larkin, having spent the previous night in Los Angeles, met us at the station and guided us from the start, entertaining us with his stores of knowledge of the various objects of interest visible en route.

Passing through Pasadena, the home of one hundred and thirteen millionaires—so reported—then through Altadena, a village, we were soon at the end of the trolley line that brought us from Los Angeles, and at the foot of the gorge that leads up to the observatory. Here, at a little station called Rubio, we exchanged the trolley cars for seats in what might well be called the Lowe elevator—the travel from this point onward being more like going up in an elevator car of a sky-scraper building in Chicago than anything to which I can compare it. The length of this incline road is 3,000 feet; direct ascent, 1,325 feet; steepest part of the grade is said to be "62 per cent"—giving one quite a dizzy feeling, similar to sandboxes.

Arriving at top of the cogwheel and cable route, our attention was first called to the signs of wreck and ruin caused by a storm

of wind a year ago, that destroyed much property belonging to the observatory. The storm lasted twenty-nine hours, all of which time Professor Larkin says he stood at his lookout door, every moment expecting the entire building to be lifted bodily from its lofty perch and dashed to pieces at the bottom of the gulch, more than a thousand feet below. But being more securely anchored to the rocks than the other buildings, the observatory itself, with the telescope, its valuable records and its still more valuable astronomer, weathered the terrible storm in safety.

The view from this point—only about half-way to the top of the mountain—must be seen to be fully understood and appreciated. Words alone cannot do it justice. The weather, though not so clear as could have been desired, was propitious and the view of the great plain at our feet was superbly beautiful and inspiring—with its countless orchards and gardens, its towns and cities, and beyond these the great ocean—the ocean of oceans on the planet Earth.

Entering the eyrie, we stood under the white dome that can be seen many miles away, and were shown the telescope, and were permitted to investigate the sun-spots which were somewhat numerous on that day, though not so numerous nor so large, the professor explained, as on many other days, since he has been making a special study of these signs of commotion on the red-hot surface of the great parent orb, the mother of our nearest planetary family. Though by no means so large as many he had seen, the professor said that one of the spots to which he called our particular attention was not less than 33,000 miles across, so that our earth might have been swallowed up by it or dumped into it without causing more than a temporary ripple.

After an hour or more of astronomical lessons we had the honor and the pleasure of a lunch with the professor on one of his own tables, using part of his tableware, though the luncheon itself had been brought with us from the "Fox Sanitarium," as good Father Wardall calls the home at 425 East Forty-ninth street, Los Angeles.

After luncheon we were shown the collection of books sent by authors and publishers to the professor for notice or review; which collection forms quite a considerable library of itself, in addition to that belonging to the observatory as such. We were also shown the collection of unpublished manuscript, and the clippings of articles contributed to many magazines by Professor Larkin, altogether forming material for not less than twenty volumes of ordinary size, which he hopes some time to have published in book form. He is much interested in LUCIFER's specialty; says he is president of a San Francisco society formed for the study of eugenics—right generation—and hopes soon to have a state organization, with a branch of the same at Los Angeles. He would write a book on "Prenatal Culture" if he were sure he could get a publisher—has a large accumulation of material for such a book.

While discussing these and kindred subjects our entertainer pointed the following for LUCIFER's readers:

## A MESSAGE FROM A MOUNTAIN.

The Stupendous Scientific Problem of the Twentieth Century is to put ourselves in Tune with Harmonic Oscillations of the Universe.

EDGAR L. LARKIN.

Lowe Observatory, Echo Mountain, Cal., Feb. 14, 1907.

One of the highly cherished mementoes of my day at Lowe Observatory is a copy of Professor Larkin's latest published bound book, entitled "Radiant Energy—Its Analysis and Relation to Modern Astro-Physics." This is a book of 335 pages, of excellent workmanship in the mechanical get-up, illustrated with pictures of the latest discoveries in astronomical science. "Astro-physics," Professor Larkin says, "is an entirely new branch of research into the laws of nature." The author kindly wrote a very beautifully worded autograph dedication to myself, of this much-prized volume.

Altogether the outing to Lowe Observatory was one of the most enjoyable and long-to-be-remembered of my earthly pilgrimage thus far.

Sunday, Feb. 10, was for me a "strenuous" day. I expected to make one public address, but quite unexpectedly I made three. In the forenoon was invited to address the Spiritualists at Burbank Hall; spoke perhaps fifteen minutes on the need of right generation—eugenics—as a preparation for any possible continued conscious existence after the death of the physical body. In the afternoon, at Howell Hall, under the auspices of the Hygienic Club—many of whom, including the secretary, Mrs. Katharine Fry, are readers of LUCIFER—I spoke perhaps an hour on "Some Prison Experiences" and "The Methods of the Postal Inspection." The following report of the meeting as it appeared in the Los Angeles Herald Monday, Feb. 11, is not a bad account of what occurred at the meeting. The

report occupied a half-column of the paper and was headed "Lucifer Editor Talks Free Love—Moses Harman Lectures to Big Crowd".

"Moses Harman, of Chicago, the editor of LUCIFER THE LABORER, addressed the Los Angeles Hygienists' Club yesterday afternoon at Hoveell Hall on the subject of 'Free Love.' The meeting was well attended and Mr. Harman held attention throughout his talk, the audience showing great interest in the subject. After Mr. Harman finished he invited any one to ask questions about any point that they wished to be enlightened on. The majority of the questions related to the effect of tobacco, alcoholic drinks and meat on the passions. Mr. Harman replied that he thought that there was no doubt that they did inflame the passions, though he had heard it said that alcohol debauched the senses. After the meeting a discussion was held and this subject was given much attention.

"Mr. Harman is the editor of LUCIFER, a magazine printed in Chicago. About two years ago he was indicted on a charge of sending obscene literature through the public mails. An article of his on 'Sex,' which was printed in LUCIFER, was the objectionable literature."

Then followed a fairly correct statement of the Chicago trial, the appeal to a higher court, the imprisonment at Joliet and at Leavenworth, also of my release and the reception meeting at Drill Hall on New Year's day.

Among those who spoke at this meeting was Dr. Tanner, the renowned faster. Dr. Tanner seems not to grow older, except in his hearing, which is more defective than my own. The following resolutions, drafted and submitted by Sigismund Danilewicz, were unanimously passed by the meeting:

"Resolved, That this meeting puts its most emphatic stamp of disapproval upon and expresses its most vigorous condemnation of the outrageous treatment and persecution of Moses Harman by the United States authorities at the instigation of one Anthony Comstock.

"Resolved, That this meeting keenly appreciates and deeply sympathizes with the noble efforts of Moses Harman in discussing and handling without gloves the question which lies at the foundation of the well or woe of the human race—the sex question.

"Resolved, That this club and meeting extend to Moses Harman a most cordial welcome, and pledge to him all the sympathy and moral as well as material cooperation at their command."

At 8 o'clock same evening I had the honor and pleasure of addressing a much larger crowd at the regular Sunday evening meeting of the Socialists of Los Angeles at Burbank Hall. Feeling my strength inadequate to making a set speech on a subject to which I had not given much attention of late, I was much surprised to find my name announced as first speaker of the evening. I had told the lady secretary, Mrs. Daley, that I would be glad to meet with the Socialists and say a few words, in a general and conversational way, on what seemed to me a much neglected part of the scientific socialist propaganda. As shown in the report of the paper *Common Sense*, organ of the Socialists of Los Angeles, the meeting proved a very lively one, and was prolonged till quite a late hour, everybody being anxious to be heard on what seemed a most exciting subject—the "woman question." My opening talk was not more than thirty minutes long; then I was called upon to answer a number of questions from the audience, after which five-minute speeches were in order. Of those who defended the views advanced by me were Mrs. Kratz, Mrs. Daley, Channing Severance and several others. The rulings of the chairman, Mr. F. L. Cook, who is a regular reader of LUCIFER, were eminently fair, so far as I could see.

After the criticisms I was allowed ten minutes in which to reply. As the hour was growing late and my strength quite exhausted, I made but a short reply to my friendly critics, saying, to begin, I much preferred to hear the man who does not agree with me than him who agrees with me on all points; that most of the criticisms were fairly put and would be replied to at a future time, if opportunity should be granted. Elsewhere in this issue will be found the report of the meeting as given by the Socialist organ published in this city.

The largest meeting yet attended by me in Los Angeles was the mass meeting of protest against the kidnapping of Noyr, Haywood and Pettibone, whose trial at Caldwell, Idaho, is now set for March 5. The meeting was held in Simpson Auditorium, one of the largest halls of the city; was attended by not less than 1,200 people, at a moderate estimate; was addressed by a half-dozen or more speakers of local and national reputation, among whom was John Harriman, one of the best-known labor orators. The tone of the utterances of these orators was resolute and strong, perhaps I should say revolutionary; also the resolutions passed by the meeting, which resolutions will doubtless be published in the Socialist journals, East and West. Lack of time and space will prevent further notice in LUCIFER of this large and very enthusiastic meeting of protest against the imprison-

ment of these three labor leaders, and their threatened hanging, if found guilty of charges that seem on their face to be wholly false—merely trumped up charges by the agents of perhaps the worst combination of oppressors of the working classes ever known in this country—the Mine Owners' Association of Colorado and Idaho.

Finally for this time, will say that my health has improved very decidedly since I have been taking regular walks in South Park of mornings, and since taking magnetic treatment from Dr. Bagley, of this city.

M. HARMAN.

## THE PERSECUTION AND THE APPRECIATION.

A report of the reception to Moses Harman at Drill Hall, Masonic Temple, Jan. 1, 1907, is now ready for delivery. It is a booklet of sixty-four pages, containing speeches by Paul Tysen, Walter Henry MacPherson, Lucinda B. Chandler, Gertrude Breslau Hunt, Parker H. Scrombe, and Moses Harman; also letters from absent friends, newspaper reports, etc., and pictures of Lucinda B. Chandler, Kilich Kaneko and Parker H. Scrombe. Two portraits of Mr. Harman are given; one, with grandson, taken in January, 1907, has never before been published. We hope this will be an effective document for wide distribution. Price, per dozen, \$1.25; single copies, 20 cents.

## SOCIALISM AND SCIENCE.

The following is the report of the Socialist meeting addressed by me on the evening of Feb. 10, reference to which meeting is made in my long letter printed in this issue of LUCIFER. I certainly did not mean to say in my talk that I lacked knowledge of scientific socialism, rather I meant to say that I lacked knowledge of political socialism. But this is a minor point. I do not claim complete knowledge of any subject whatever; am always willing to confess my own limitations, and wish in this place to thank the management of the Socialist organization of Los Angeles, especially the lady secretary, Mrs. Daley, also Mrs. Howell, Mrs. Kratz and others who spoke in my behalf, for their kindness in extending the invitation to meet the Socialists at their hall on the evening named. Also I want to thank the large audience for their appreciative reception of my unprepared and offhand remarks on what I conceive to be the most important part of scientific socialism.

The heading of the article reporting the meeting was as follows: "Socialist Cyclone Strikes Los Angeles—Stranding Room at a Premium at Sunday Night Propaganda Meetings—Need of a Larger Hall." Here is what the reporter said:

"Wow! Please open the windows! Last Sunday night's propaganda meeting was the hottest yet. First, there was a perfect crush in attendance; second, the subject discussed—the woman question—was a warm one; third, each element in the local movement made its colorful contribution till the thermometer needed mending. "It was all because the speakers committee had advertised a reformer with a 'specialty' to make an address on 'Socialism.' Of course the reformer spoke on his specialty, only slightly diluting the same with 'the real stuff,' and of course that threw the bare down to the critics, who were not slow to rush to the opening. They had all paid in their good money at the box office to hear a lecture on socialism, and were given a talk on marriage reform, and it was a plain case of obtaining money under false pretenses, etc. Well, as the Frenchman said when accused of having been born in Cork, 'If you will pardon me this time, I promise it shall never occur again.'"

"Moses Harman, the veteran editor of LUCIFER, of Chicago, who has only recently been released from prison, where he spent a year for alleged violation of the postal laws, was the speaker. He is a grand and lovable old man, and to state the fact that he is only a socialist in the vague, sentimental sense is no harsh criticism of him. No matter how soldierly and courageous a character, no matter how strong and heroic a figure, suggesting Goldsmith's metaphor of the mountain peak which lifts its head above the storm—regardless of all this, he is a shining mark for the heresy hunter, the professional thumb and rule theorist."

"The speaker, who was in feeble health, and already exhausted by two or three addresses, was in no condition to make an effective address. He frankly admitted his lack of a full knowledge of scientific socialism, though declaring his entire sympathy with the same."

"He is well and personally acquainted with Debs and other national leaders of the party. Seymour Strejman was his lawyer in his late conflict with the federal authorities."

"He related much from his personal experience in jail and in connection with marriage reform. He stands for and has devoted his life to making woman equal with man before the law. The discussion which followed the address showed clearly that, under this system, the reform he advocates is impossible. As capitalism causes the worker's dependence upon his employer, it also causes woman's dependence upon man. And economic independence for man and woman alike will only come with the destruction of capitalism."

M. HARMAN.

## VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

To the Editor: Some months ago Professor Paul Robin, of Paris, told me much good about LUCIFER. I now understand his enthusiasm and I realize that there was no exaggeration in his eulogy. Your publication is truly free. It appeals to me. Inclosed find \$1 for a yearly subscription.—*Maurice Maxon.*

Dear Mr. Harman: I am much interested in LUCIFER. I had never seen it until recently. In fact, I think I had never heard of it until *The Public* took up the question of the confiscation of LUCIFER and your arrest by the postal authorities, about a year ago. *The Public* has kept the postal censorship ringing pretty well since. Some day, perhaps, we will have a free press and free speech and a nobler mankind.—*F. J. Wilcox, Elk Rapids, Mich.*

To the Editor: I was very much pleased to see an advertisement in your paper wherein Mr. Kirk proposes to conduct a school of mutual correspondence on politics, religion and things of social interest. I have examined his plan somewhat and think it is worthy of trial. We thus get the benefit of the knowledge and ideas of all in a much cheaper and faster way than can be done by print. We need personal comparison of ideas. As Mr. Kirk's work is entirely without remuneration he ought to be sustained. I should like to hear from every reader of this journal as to the best method of conducting a really helpful school of correspondence wherein we can relate our own troubles to each other and thus get mutual support. All wishing to write may address Philo, office of this paper. Put your letter in a stamped envelope, put this in a larger envelope addressed to LUCIFER, and it will be sent to me.—*Philo.*

To the Editor: Sometimes I think a lot more could be done if liberals would come out more boldly in defense of their rights. If one man introduces a bill to close the theaters on Sunday, isn't there some daring man who will everlastingly get himself shut out of the legislative assembly of the righteous by proposing to shut up the churches on the same day? There are no doubt many of us who think theaters are both more instructive and moral than the average church. I know I went up here on the North Side a while ago and listened to an edifying discourse on the justice of hell that made me feel all out of mental plumb for a week. There's a bill up now to make the reading of the Bible compulsory in the schools. Can't someone propose that a chapter out of Marcus Aurelius or St. Ingersoll shall be doled out to the youthful mind at least once a week? Also, when one thinks of women doing the work of several trained nurses, a kitchen girl, second girl, seamstress, etc., all in one, and nothing ever heard on the subject of an eight-hour day (and think of what an inheritance a child gets from a nervous, overworked mother!), and then hears Mr. Toddlyfelt cheerfully arising and proposing numerous additions to her burdens, one feels that if any censoring of the press is to be done, he is the gentleman to begin with, by all manner of means. I don't doubt that his intentions are good, but I suppose we have all heard of the locality with fireproof pavements made of just such intentions.—*L. H. Dana.*

To the Editor: I have just received LUCIFER of Feb. 14 and read with pleasure Mr. Harman's letter therein. I was glad to hear of his safe arrival, and that he had comfortable traveling accommodations and conveniences attendant thereto. I am not sure whether to take Mr. Harman's criticism of the "Santa Fe Railroad System's" overdue trains seriously or not—I'm not sure whether he is joking or not. It is certain that it could be taken either way—seriously or humorously. If Mr. Harman should complain of a slow train while going through Arkansas he would be politely told, "If yer don't like our style get off and push." It would certainly be just, and a good step in the right direction, if the railroads could be made to give compensation to passengers when not living up to their contract with them. But when one remembers how easy it is for the railroads to hoodwink, and cheat, and defraud our big United States government, how much easier must it be to hoodwink, and cheat, and violate contracts with a few transient passengers. Any one who can bring the railroads and other corporations to

time will have accomplished a wonderful deed and will get his name enrolled among the immortals. For what compensation shall we ask of the railroads when they don't "deliver the goods" at all? What shall we ask when the railroads murder the passengers? What shall we ask when corporations murder men in mines and factories, and foundries? Why not go further? Why might not *Miss Harman* justly ask for compensation from the United States government for denying him for nine months "the right to life, liberty and pursuit of happiness"? The United States constitution contracted with Mr. Harman at birth to guarantee him (and thousands of others) "the right to life, liberty and pursuit of happiness," and to protect him in these rights. But we have seen that this or these contracts have been wantonly and grossly violated. We have seen that the contract is a bogus farce. Mr. Harman stands about as much chance of getting compensation from a railroad as he does from the government. And I have no doubt he is as well aware of this fact as I am. But his criticism of the "Santa Fe" is nevertheless timely and just, and equally humorous. I wish the "Grand Old Man" much good health and every success.—*Janice Myers, Jardine, Mont.*

Lillian Harman—Dear Conrade: Perhaps you have read the notice in the *Demonstrator* of the "kind release" of my dear companion. For over three months he suffered continuously, at times extremely, and as he could not recover we were all, for his sake, glad when he was released.

We two have always been lovers, and our lives and work—that is, feelings, aspirations, ideals—so interblended that the parting is like taking two-thirds or more of my life. I do not feel that I longer live; I simply exist.

Several here have said: "Not many have attained what Mr. Magoon has. But few had such depth of thought." I, who know him best, know this to be more than true, yet even I was surprised at some of the stupendous titles of his manuscripts while looking among them for a necessary paper—manuscripts that he had, like myself, written and laid away with the vain hope that some time we would have them published.

He has done much—more than many know—to forward every good cause, LUCIFER's among the rest. Yet he has often been misunderstood, and consequently misrepresented. Although he would defend what he believed to be right, he was ever kind and good to all, from the lowest animal to the highest human. The last few weeks of his life he was actually angelic. He said he had "no hard feelings toward any one. To those who have hurt and wounded me in the past I have no feelings but deepest, most tender love. I even wonder that I was ever hurt, for I feel that, could I have looked into their souls, I would see good only."

My eyes are too blinded to write more. With love and best wishes.—*Sadie A. Magoon, Home, Lake Bag P. O., Wash.*

To the Editor: I am delighted to meet an admirer of Pam, especially one who does not see her weaknesses, for I like her so well I regret seeing them myself. The book was a present to me from a friend, who, knowing something of my radical views on marriage and the "woman question," decided at once that it was just the sort of thing I would like. It seems ungrateful in me to criticize the book, and I refrained from doing so in my first remarks. It contains so much that is in line with radical thought, and, coming as it does from the popular press, it is worthy of notice, but I cannot accept it as a gospel of social freedom.

Pam and her lover were quite undecided and changeable, at one time deciding to see each other no more and give up all thoughts of their love for each other. But four days before Mr. Peele's marriage they met accidentally and he proposed that they should be lovers always without the consent or knowledge of any one but themselves; he to go on with his marriage and other affairs of life as he had planned. It is upon this proposition, probably, that Mr. Kitchelt thinks Pam based her "final conviction that Peele did not truly love her." From a conventional standpoint this was a disgraceful proposition and it put the lover in a bad light. Pam was properly "insulted" and gave him a severe we-part-forever rebuke.

All who agree with Pam and Pam's mother and Mr. Kitchelt that nothing less than a lifelong, all-sacrificing devotion is "true love" will say that Pam did the right thing. Others might say that nothing in his conduct indicated weakness in his love nor that "he wanted her to sacrifice herself without giving anything in return." His plan had, at least, the advantage of leaving Pam free



to live her own life, which might be something apart from him. To every healthy, well-poised woman, life should mean something better than an all-absorbing devotion to love and a lover. Pam was a good improvement on her mother, as every girl should be. Her mother was narrow and selfish; she had no love or sympathy for anyone except her lover, not even for Pam, her only child. Pam had a strong maternal nature, deep sympathy for the sufferings of others, and broader ideas; hence her weakness is trying to adopt her mother's ideal, which could not have fitted her, and the difference in their natures would have made it impossible for her to "live the same life with Mr. Peole that her mother had lived with her father." One of the poorest reasons a girl can find for doing anything is that her mother did it.

I wonder if true love appears to Mr. Kitchell so clear and well defined that he never could be mistaken in its genuineness, wherever he might meet it. He decides that Mr. Peole did not possess the genuine article when he did not readily give up every plan he had made in life and throw off all obligations to others, all for love of Pam. Suppose he had done this, and after building up a new life with Pam he had ceased to love her and loved another woman—all of which might have happened—would it not be just as necessary for him to do the same thing again to prove his love for the other woman? Men have given up wealth, position, reputation, obligations to others, for love. Men have also given up love instead and suffered much, but who shall say which acts from the higher ideal?

Mr. Kitchell expresses no doubt of Pam's love, yet, in the sequel, after eight years she loves and marries another man, and that, too, when Mr. Peole is free and she knows he has loved her all these years and has never loved another woman. Might not the same change have come to her love if she had married Peole or carried out her program (copied from her mother), which was marriage in everything except the ceremony?—*Lillie D. White.*

### JEALOUSY PROVES NOT LOVE.

Of all popular fallacies there is probably none which is so generally believed, and at the same time so untenable, as the idea that jealousy is an indispensable accompaniment and an indubitable proof of love.

On the contrary, not 1 per cent of the jealousy which exists and which causes so much unhappiness, so many disputes, so many uncomfortable hours, is even indirectly due to love, save of self. True and genuine affection for another seeks and desires the good of that other above all else, and is willing, with St. Paul, itself to be a castaway in order to insure the happiness of that other. The jealousy felt by such a love as this is but a passing twinge, an unexpected longing for the gracious look, the bright smile which has been bestowed elsewhere, but nothing more.

"Love took up the harp of Life and smote on all its chords with might;

Smote the chord of Self, which trembling, pass'd in music out of sight."

Love which deserves the name brings all which is noblest and best in a man's or woman's nature to the front, and genuine, devoted love is never productive of anything but good to both lover and object. Even where it is unfortunate in that it is not reciprocated, it is still enabling in that it is and must be unselfish.

Jealousy, on the contrary, crushes all the good, encourages all the little-mindedness, the pettiness in a character. It seeks its own, and is reluctant of misery, or at least of discontent all around. No large-minded man or woman is capable of mean jealousy, and while it may be possible that a trifling amount may be a compliment to the beloved, if encouraged it becomes a source of perpetual strife. Carried to extremes, it becomes a species of insanity which not infrequently leads even to murder and suicide, as is abundantly proved by the daily records of police courts.

It may be safely said that jealousy of the ordinary sort, which we find so often in men and women who profess to love each other, more especially in women, the jealousy which warps the character and leaves unsightly lines upon the face, a jealousy which excites more contempt than pity for the misery which it brings its unhappy possessor, is caused by vanity and selfishness rather than by love. And, besides this, jealousy which is envy, pure and simple, where there is not even a pretense of love, is quite as common, and still more unlovely and inexcusable.

The prime root of jealousy is vanity where women are concerned. It is as gall and wormwood to the jealous woman to see attention and admiration given to another. It is quite possible that she does not

desire those attentions for herself, but none the less she resents the fact that they are paid to another. She wants the center of the stage, wherever she may be; she wants to be first with every one and in everything. She dislikes to hear other women commended, and though she may possibly remark upon their attractions herself, may speak of their good looks, more probably of other good qualities, however, she always wants it understood clearly that her own attractions are superior. Nor is this by any means only when a favored lover is in question; it is with every and any one, and is nothing more nor less than inordinate vanity, coupled with intense selfishness.

A jealous woman is usually envious. She is jealous of her friends' admirers, of their wealth, of their beauty, of everything which they possess in a greater, or even an equal, degree with herself. Moreover, while she may have the good sense and prudence not to show her jealousy openly, she is apt to betray it by ill-natured, spiteful remarks.

It is easy to detect a jealous woman by the manner in which she speaks of the women whom she knows. When one hears a woman cordially praising another woman, especially to a man, it is safe to conclude that she has no petty spirit of jealousy. But when the commendation is spiced with disparage: "She would be pretty, but," she who speaks is jealous at heart.

One often hears it said that men are more jealous than women, and perhaps this is true with regard to the love between men and women. But men are, as a rule, much less prone to the petty jealousy and envy which are among the common faults of women. There is no doubt that most men are jealous with respect to their sweethearts. The experience of most women, especially of those who are engaged, is that they are often unreasonably so, but this is usually in the uncertain days of courtship, unless the woman herself provokes it by undue desire for admiration from other and all men.

Jealousy is directly responsible for no end of misery; for numberless broken engagements, for unhappy married lives, for divorces, for severed friendships, and no end of sorrow, yet people go on, encouraging, indulging, provoking jealousy, excusing it, maintaining that it is the result of passionate love, accompanied by a humble opinion of oneself. When George Meredith's *Egoist* bewiches and insists that his fiancée shall promise solemnly, before marriage, that should he leave her a widow she will never remarry, he considers his selfishness "exact" bonds from future years," as an indisputable proof of strong and passionate love. Indeed, he is both grieved and injured that she cannot see it is that light. There are many others, men and women, who have the same point of view, who cannot conceive how to less selfish people it seems merely colossal vanity, a vanity which is stung to bitterness at the bare thought of any other holding the place which is ours—a place which we consider ought to belong to us forever.

Many horrible deeds which have been perpetrated in past times, and in the present time, by jealousy spurred on by selfishness and vanity, have been in good faith often laid at the door of love, which had naught to do with them.

"Beware, my lord, of jealousy;

It is the green-eyed monster; which doth mock  
The meat it feeds on."

Yes, indeed, let all who care for peace and joy in love, whether between lovers or friends, beware of listening to the promptings of the jealousy which casteth out faith and trust. Better, by far, let man or woman, however well beloved, go free than be bound by the galling cords of jealousy love. No home can be truly happy where it exists. It forms a source of dissension between husband and wife, between sister and sister, friend and friend, and, unlike other barriers, it grows stronger instead of weaker as time goes on.

"Trifles light as air, are, to the jealous, confirmation  
Strong as holy writ."

And even time, the great healer, which brings surcease to most sorrows, seldom seems to cause a jealous heart to forget what it sees fit to consider as wrongs and slights.—*Helena Oldfield in Chicago Tribune.*

It requires, no doubt, strong evidence, which, however, exists in abundance, to satisfy us that the origin of marriage was independent of all sacred and social considerations; that it had nothing to do with mutual affection or sympathy; that it was invalidated by any appearance of consent; and that it was symbolized, not by any demonstration of warm affection on the one side and tender devotion on the other, but by brutal violence and unwilling submission. Yet, as already mentioned, the evidence is overwhelming.—*Leibniz.*

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### MEDITATION AFTER THE PASSING OF ERNEST CROSBY.

How many stalwart survivors of the race—  
 Their friends of mine—have taken sudden way  
 Into the Cave of Silence, and there stay,  
 Since first Love's selfishness I learned to trace!  
 Their fiery darts they hurled at earth's disgrace,  
 Then sank to Darkness from the desperate fray;  
 While heroes—great God! still back an ill of Day  
 And turn on Wrong an unspun passion face!  
 Oh, who shall dare to tread the earth for aught,  
 His pulse still red, when even from dead dust  
 On Great Ones soars an influence of Might?  
 Oh, men are we who yet have caught  
 No soul's contagion from their reverent "Must!"  
 No self-renunciation for Man's larger right!

—James H. West, in *The Public*.

### INTEREST IN EUGENICS INCREASING.

By Jonathan Mayo Crane.

Stung by the opposition of many religious and so-called respectable people to his efforts to promote the study of eugenics, or race culture, and by the efforts of these people to utilize the courts to prevent the discussion of sexual hygiene by prosecuting under the obscenity laws those persons who published articles on the improvement of conditions for human reproduction, Moses Harman, editor of *LUCIFER*, the pioneer journal of eugenics, has declared on more than one occasion that perhaps this opposition was as beneficial as it was logical, and that he feared it might be a detriment to progress if the study of eugenics should become respectable.

I do not share his fear, which probably was inspired by the animosity against him shown by the so-called respectables. I am glad to see that the new science, happily called eugenics by the great physiologist, Francis Galton, is becoming respectable. Although less than three months have elapsed since Moses Harman was released from the penitentiary, to which he was sentenced for one year for publishing articles insisting on the right of children to be born well, hundreds of papers since he was sent to prison have taken up the subject and a National Society of Eugenics has been formed, connected semi-officially with the United States department of agriculture.

Several recent numbers of the *American Journal of Sociology*, published by the University of Chicago Press, have contained long and interesting articles on race culture, which in their language have been more outspoken than those articles published in *LUCIFER* on which the prosecution of Moses Harman was based. Unwittingly President Roosevelt gave an impetus to the study of this subject by his philippic against "race suicide." Regardless of the suggestion of United States Judge Bethune, made in passing sentence on Dr. Alice B. Stockham for publishing an instructive article on the sexual relations—the suggestion that "if you people want to discuss such matters you should have the laws changed"—hundreds of sincere persons, including university professors, settlement workers, clergymen and amateur sociologists, have taken up the discussion and are urging the importance of recognizing the rights of children to be born under the best possible conditions.

An article in the March number of the *American Journal of Sociology* by Professor Edward A. Ross, of the University of Wisconsin, has aroused editorial discussion in newspapers throughout the United States. The article was read at the recent meeting of the American Sociological Society. It was regarded as one of the most interesting papers read at that meeting. The *Journal of Sociology* devotes twenty-six of its large pages to the publication of Professor

Ross' article in full, together with comments on it by Professor Frank A. Fetter of Cornell University, Professor William A. Bailey of Yale, Mrs. Anna Garlin Spencer, Miss Emily Dale of Wellesley, Bishop Potter of New York, Professor Walter F. Wilcox of Cornell, Dr. L. M. Robinson of Washington, D. C., and Professor C. W. A. Veditz of George Washington University.

Professor Ross gives interesting data of the decrease of human fertility among various races and tells various reasons which have been given for it. Some persons, he says, "blame the broadening freedom of divorce, unmindful that divorceless Ireland has only four-fifths of the birth rate of easy divorce Switzerland," . . . and that prolific Japan leads the world with nearly twenty times the divorce rate of stationary France."

The low birth-rate of Ireland is particularly remarkable when the fact is considered that most of the inhabitants are members of the Roman Catholic Church, which is severe in its prohibition of any efforts to check natural reproduction; but Professor Ross does not mention this fact.

He maintains that "the cause of the shrinkage of fecundity lies in the human will as influenced by certain factors which have their roots deep in the civilization of our times." He points out, furthermore, that the decay of religious beliefs has had its effect in decreasing the birth rate.

"Parents who 'trust in Providence,'" he says, "and hold with Martin Luther that 'God makes children and he will provide for them,' are rare. More and more the age chimes in with Matthew Arnold when he says:

"A man's children are not really *sent*, any more than the pictures upon his wall or the horses in his stable are *sent*; and to bring people into the world when one cannot afford to keep them and oneself decently and not too precariously . . . by no means an accomplishment of the divine will or a fulfillment of nature's laws, but is . . . contrary to reason and the will of God."

Pity, moreover, promoted parenthood by reconciling woman to her lot as mother and drudge. The struggle of woman to realize an individuality has obliged her to rebel against her biblical status and to spurn the counsel of submission to the curse of Eve."

He points out that the restriction of population is beneficial rather than detrimental to the race, saying: "One effect is that diffusion of economic well-being registers itself in a rising plane of comfort, a growth of savings, and a wider diffusion of ownership. . . . Again, a decline in fecundity lessens infant mortality; for often the sole effect of prolificacy is to fill the cemetery with tiny graves. . . . These aborted lives add nothing to national or racial strength; they are simply sacrifices of the innocent to the Moloch of immoderate maternity."

In conclusion Professor Ross says, in italic letters: "*Restraint is a movement of bottom salutary, and the unbounded evils in its train appear to be minor, or transient, or self-limiting, or curable*;" then, dropping italics, he finishes: "I shall have against me mystics, clerics, a priori moralists, sentimentalists, aesthetes, militarists, capitalists and politicians; but, nevertheless, I take my stand with those who hate famine, war, saber-toothed competition, class antagonism, the degradation of the masses, the wasting of children, the dwarfing of women, and the cheapening of men."

Commenting on Professor Ross' paper, Professor Fetter says, among other things: "Under the touch of the new science of eugenics, many of our most vexing social problems will disappear, making possible that better democracy which we are just beginning to seek." In this he is in accord with the teachings for which Moses



Harmful has been persecuted, but, like Professor Larkin (see *LUCIFER* 1987), he holds that laws fixing qualifications for marriage can remedy the evil. Professor Larkin, however, further along in his brilliant contribution, made the more truthful statement that "any law made by man in conflict with a fixed law of nature must and will be swept out of the nation."

Professor Bailey of Yale, commenting on Professor Ross' views, said: "There are certainly dangers connected with a too great restriction of the birth rate, but they are small compared with those of an excessive rate."

Miss Balch of Wellesley said she believed the time would come when persons contemplating marriage would be required to pass physical and mental examinations to determine their qualifications for parenthood.

Probably the best plea for intelligent restriction of the birth rate made by any of the critics was by Dr. Robinson, who said: "The growing desire to escape the natural consequences of normal married life has created a new mental disease, the fear of conception, which makes a mental wreck of many a normal and healthy woman. Last, but not least, since our form of marriage has not even begun to adjust itself to this almost universal fear of parenthood, unsatisfactory marriage relations at home lead by a narrow but hardly straight path to prostitution, and it is no secret to the specialist in venereal diseases that the social evil in this country is supported by married men no less than by unmarried." Other parts of Robinson's comments, published with impunity in the *Journal of Sociology*, if reproduced in *LUCIFER* doubtless would cause this paper to be excluded from the mails.

The real reason for the cry against "race suicide" is pointed out by Professor Veditz, of George Washington University, when he says: "The community wants soldiers, it wants laborers." That is the whole excuse put in a nutshell for Kaiser Wilhelm telling his soldiers that it was the duty of patriotic Germans to "breed, fight and serve."

The largest families are found among the poor. The rich have solved the problem for themselves. But the poor are needed for "cannon food" and to glut the labor market. That is why laws have been passed making it a penitentiary offense to inform a woman how she can avoid having undesired children. The remedy is too obvious for it to be permitted by the rich, whose fortunes depend on the fecundity of the poor. All that is necessary is to abolish the law forbidding the enlightening of women as to the means of restricting their fertility. The poor are as fond of children as the rich, but the percentage of undesired births among the poor is much greater. The percentage of crime and poverty would decrease rapidly if this absurd and degrading law were abolished. Criminals, as a rule, have no strong desire for parentage, and they would be exterminated rapidly if ignorance, promoted by the Comstock law, did not compel them to continue to propagate their kind. Poverty would decrease, because the poor no longer would have undesired children and the labor market no longer would be overstocked.

Few, if any, consumptives, or persons affected with hereditary diseases, would run the risk of communicating disease or weakened constitutions to their children if they knew a safe way to avoid having children without the practice of absolute continence. Instead of laws restricting marriage, what is needed is the abolition of the law which forbids the imparting of sexual knowledge to men and women. There might still continue to be cases of injudicious mating and some children might still be brought into the world who had better never been born, but the percentage of such cases certainly will be greatly decreased when enlightenment takes the place of ignorance.

#### THE THAW TRIAL AND THE DAILY PRESS.

ELGIN, ILL., March 3, 1907.—Mrs. Katherine S. Fry, Secretary Protest Mass Meeting, Los Angeles, Cal.—Dear Comrade: In an early February issue the *Chicago Chronicle*, a conservative Republican organ, published an outspoken letter of protest against the interference of the federal authorities with the freedom of the public press in its detailed presentation of the Thaw trial.

I was both astonished and gratified to discover such liberality of the *Chicago press*, and was inspired thereby to add a forceful word in support of the radical position taken by the writer of the letter, Mrs. Hulda L. Putter-Loomis, whose pronounced views on sex, economic and medical questions are doubtless happily familiar to all studious friends of progress on the Pacific Coast.

My letter to the *Chronicle* was politely returned, and feeling that

its substance and spirit not only pertain directly to the object of your meeting, but that it will also prove an interesting testimonial of the cowardly narrowness of metropolitan journalism, I send it on, as it was originally prepared, for such purpose as it may best serve.

With heartfelt prayers for the successful outcome of your great meeting, I am, faithfully yours,  
GEORGE E. BOWEN.

ELGIN, ILL., Feb. 22, 1907.—Editor *Chicago Chronicle*: In a recent issue of the *Chronicle* (Feb. 15) I was glad to find a timely declaration against the proposed plan of President Roosevelt to summarily suppress the proceedings of the Thaw trial, as given to its anxious readers by the daily press of our land.

It was also vastly encouraging to observe the fine independence of the *Chronicle* in giving voice to such a definite and determined demand for the constitutional right of free thought and free speech as was made by your fearless, outspoken and intelligent contributor, Mrs. Hulda L. P. Loomis. (These little keynote sermons hold the secret of revolution, too often unheeded.)

Aside from its importance as a sickening revelation of our present social state and tendency, I am not particularly interested in the Thaw trial, which at best (or worst) is only one unhappy exposure of a common, widespread evil magnified into undue prominence through its spectacular setting of wealth and reckless extravagance. The real "Thaw trial" is before the bar of social conscience (wherever that may extend) throughout the civilized world, for true barbarians and savages have attained no such depravity of sex-association or of social conduct as stains the record of this uncovered scandal.

With your faithful contributor, who certainly has sounded a thrilling warning to liberty of opinion, I deplore the arrogance and the presumption of high authority to attempt the prescription of either intellectual opiates or moral palliatives. The sense of society cannot be stupefied, nor its sight blinded to its own fevers, sores or poisons, by the pious pretensions of presidents, police or penitentiaries.

Not can society, however disguised or discreet, rise above the common sources of its common shame.

The question is not, How general the effect? but, What is the cause? what the preventive?

If the lessons of the Thaw case shall be seriously and sensibly brought home to those dumb mothers whose false and fearful modesty has criminally deprived their sons and daughters of sacred and unprejudiced knowledge of the most vital facts and responsibilities of their being; if our understanding and practice of economics shall forever make impossible the tremendous and fatal displacement of wealth, and the corresponding reckless delinquency of its gigantic power; if the social conscience shall be stirred to its uttermost depths and the hypocrites of life become as shameful in high places as they are heartlessly published and paraded in the lower walks of life; if, instead of by legal trickery and the ostentatious purchase of lying indemnity, we conceive and attain our moral standards and ethical ideals through honesty and some golden rule of fearless equality; if, for the brutality of laws whose blighting interpretation must be given to the refined and vicious inhumanity of some "learned district attorney," we shall instead have taken into our hearts the spirit of him who said, "Cast thou the first stone"; if the whispered protection of distinguished libertines and their secret abominations shall, at the cost of one frail woman's soul—its inhuman torture—about into our sleeping ears the monstrous inequality and injustice of the law—of its inquisition; if the wanton destruction of character by the intimidations, the insinuations, the intolerance and cowardly despotism of unchallenged legal persecution, from whose ruthless and unwarranted invasion no last sanctuary of despairing decency is secure, shall open our deluded eyes to the mockery of courts and the pitiful travesty of Thaw trials as a means of justice to the dead or the living; if, from the nauseating particulars of luxurious licentiousness in whitened sepulchers of fashion, our morbid imaginings shall be glad to reach out for the wholesome, unjealous simplicity and natural expression of life—if one or all of these things shall come to pass through the ventilating processes of the public press, society may thank heaven for its *Daily Chronicles* and for a cheaply purchased opportunity to make its moral inventory in a cleaner atmosphere and with an awakened conscience. Through its unceasing reflection of social and political life, through its unjuggled measurement and estimate of industry and commerce; through its unexpurgated exhibit of all those facts and forces, either

now making or ultimately responsible for social weal or woe, the public press must forever and unaltered preserve, through the right of free thought and free speech,—which is the voice of the people,—the sacred spirit of liberty, whose fame we celebrate on this historic day. If that spirit be crushed or chained (and it has felt the tyrant's heel), then furl your starry flags, tear down the schools from which they wave, throw out those old ideals so long enshrined in the heart of persecuted humanity, and in the shadow of your hateful halls of state set up the slave-block, the stockade and the scaffold.

If such be our unclean appetite give us the Thaw case wholly and impartially. Let our own corruption feed on its special meat. Hold not away from our final humiliation and redemption the open mirror of our equal shame.

Give us all the crimes and atrocities of the rich, as well as of the poor, and finally give us the grace and the wisdom and the human compassion to provide neither weakness for prostitution, hunger for the training of thieves, ignorance for the exploitation of the law, nor sex-shame for the delight of scandal or the corruption of youth.

With Mrs. Loomis I protest against officious invasion of personal privilege, and deny the supreme authority of officeholders to do either my thinking, my dreaming, or my duties of conscience, and for these I demand unrestricted light and liberty.

For a free press, faithfully yours,

GEORGE E. BOWEN.

### WHIMSIES.

BY ERNEST CROSSBY.\*

We hear a good deal from time to time of the "New England conscience," a term of reproach visited upon such survivors as are still to be identified of the Puritanism of the Fathers. Nothing is easier than the wholesale condemnation of a movement on account of its evident faults. Nothing is more difficult than to sift the wheat from the chaff. But it is worth the trouble and it is only fair to our forbears. As we hope for the charitable judgment of posterity for ourselves, we must be ready to look sympathetically upon our ancestors. What was the essence of Puritanism? It was, I think, the recognition of the fact that man has a complex nature, composed of parts of varying importance, and that where the interests of the various parts conflict, the less important should yield to the more important. It seems to me that this principle is consistent with the latest developments of the doctrine of evolution. As the race evolves, old instincts must give way to new ones, the old self to the new self, and in the inevitable struggle we must take the side of growth against that of stagnation and reaction. That there may have been much error in the Puritan assumptions as to how the nature of man was divided and what was higher and what was lower—this in no way affects the fundamental soundness of the Puritan position. It is doubtless true that matter and spirit cannot be separated as cleanly as they believed—that spirit has an important scope for activity in this world, and that it is a mistake to be preoccupied with any other future world—that the highest functions of spirit are not the observance of new moons and sabbaths but rather the practice of mercy and justice. But the errors of the Puritans were all matters of detail. The idea of mortifying the flesh is not a pretty one, but grows up naturally, and it has done so at various periods of the world's history. If, when flesh and spirit conflict, it is better to let spirit overcome flesh, then the flesh must sometimes suffer, and hence arose the idea that it was always a good thing to make the flesh suffer. As the most conspicuous pleasure of the flesh was sexual, the starving of that instinct was picked out as a special means of self-improvement, and Duty became a taskmaster whose place it was to make people do disagreeable things and avoid agreeable ones with no ulterior object in view.

The mistake of all this lay in emphasizing the stunting of the lower self rather than the development of the higher. The essential thing in Puritanism is self-control, and that is a fine quality, so long as the lower and higher natures do not wish the same thing. We can conceive of a future for man here on this earth when he will do what is best instinctively, and when his entire nature will be at one, but it is idle to suppose that we have now arrived at any such point of rest. Our world is now a laboratory of new and higher instincts in the making, and we are each of us at one experiment and experimenters in this laboratory. From this laboratory the higher man must eventually issue forth in all his perfection. How can we best contribute to his more speedy formation? Clearly by

letting that which is higher in us dominate that which is lower, and it is duty and conscience which have their play in this field. The degradation of these instruments into mere tortures by an exaggerated Puritanism has resulted in a reaction and a rebellion against duty and conscience. "Do just as you like," say the new teachers. "Learn for yourself that fire burns and water drowns. Take nobody's word for it. Pray now to be led into temptation and yield to every tempter and find out for yourself what is best." But even if we follow this advice, at the end of our career we shall find the same necessity for self-control, and then it may be harder to exert it. I may, for instance, yield to the temptation to lie in bed in the morning until an accumulation of cold breakfasts, scornful friends, and failures in the business life force me by shame and self-interest to get up early, but in the end I must use the same power of self-control, and I would have been spared a long series of unnecessary experiments if I had turned myself out of bed at first. And I ran the considerable risk all along, by my yielding to temptation, of becoming a confirmed and incurable sluggard—one of the vast number of experiments gone wrong in our joint laboratory. We gain a good deal by accepting the results of other people's experiments. I know, for instance, from hearsay that the morphine habit is a bad one and leads to disaster. Surely it is not necessary for me to go out of my way to prove the fact at the risk of permanent injury. Self-control is a fine attribute and just as good before as after personal experimentation. The later school of psychologists tell us that the vast mass of our actions are already instinctive, the result of years of experiment by our ancestors, our fellowmen and ourselves. This simple settlement beforehand of the details of our lives leaves us free to devote our time to more important matters and to help in settling for posterity those questions which are evidently still open. If we still were in doubt about our hour of rising, of eating, of business, of pleasure—if we still examined again the methods of going upstairs and down whenever we had occasion to visit the upper stories of the house, there would be no time left for real progress. Let us get self-control as best we can, but the sooner and simpler the better.

I remember watching a hurdle race once—a match between two horses to settle a wager. The contestants rode over the course successively and the bet was to be decided according to the better form exhibited by one or the other. The first horse took the bit in his teeth and came down the track at a tremendous run, clearing every obstacle perfectly and finally going many hundred yards too far before his rider could bring him to a stop. The second came along comparatively slowly. His rider gathered him deliberately together before each hurdle and he took it with quiet dignity. To the tyro his performance was tame in comparison with the other, but the judges unanimously awarded the contest to him. The reason was that the latter rider had complete control of his mount, while the former was really run away with by his. And in life as in this match the question is not so much, what did you do as, how did you do it? These two horses had done the same thing and done it well, but in one case there was a background of self-control—power in reserve, as we often call it—and in the other case there was none. It is a matter of small importance whether you drink or smoke or not, but it is a matter of supreme importance that no such habit should run away with you, and that you should at every moment have complete control of yourself. And this virtue the Puritan had, and we do wrong to revile him, for we need these very qualities even in our revolt against his narrowness. The real higher qualities of human nature which we grasp under the head of love to God and neighbor are also broad qualities, and not only broad but social, and these facts the Puritan forgot, and our civilization to a great extent has forgotten them. To preach love for neighbor to a generation which is distinguished for covetousness calls for stern Puritan qualities. It was a sense of duty that sent Jonah into the streets of Nineveh and Moses to the court of Pharaoh, and it still requires a sense of duty and the pricking of conscience to enable a man to fly in the face of things as they are. The protest of the Protestant can be turned against Protestantism itself, but it is still protest, and it is not easy to protest, even on behalf of sweetness and light. Self-control must be the backbone of the race yet, and it is a false doctrine which makes fun of it. But in cultivating our higher selves let us be sure that we know what is up and what is down. One thing is certain. Lovelessness is always down, and the old Puritanism was too often loveless.

Ethelbert-a-Hudson, New York.

\*A posthumous article published in March issue of *Ariel*, Westwood, Mass.

Be happy and you will be virtuous.—*Grant Allen*.

# LUCIFER

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## LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFERUS—Giving light; affording light or the means of discovery.—Same.

LUCIFER—Producing light.—Same.

LUCIFERUS—Having the form of light.—Same.

The name Lucifer means Light-Bearing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

## LOS ANGELES PROTEST MEETING A SUCCESS.

LOS ANGELES, March 18, 1907.—Dear Lucifer Friends: After what seems a long delay I again write you to say that thus far my outing on the Pacific coast has been pleasant, health-giving and fairly prosperous in a business way; really beyond my expectations, on leaving home nearly two months ago.

After the first two or three weeks, which weeks were mainly cloudy and cool, my health has steadily improved, so that now I can walk and climb hills almost as well as before my incarceration in the state prison at Joliet.

The mass meeting at Mammoth Hall, Tuesday evening, March 12, was a splendid success in every way. The hall, though not crowded, was comfortably filled. The agent said (by actual count) the number of chairs was 400, and that not more than ten or twelve of these were vacant. The collection paid the expenses of the meeting, and something more, including hall rent, cost of advertising in the daily papers and by printed cards, of which latter we sent out 500 or 600, on which postage was paid, besides some 1,500 distributed at meetings of liberal societies in the city. From sales of books and papers at the door of the hall about \$23 was received, including several yearly subscriptions to LUCIFER.

The meeting was presided over by Judge E. Major Taber, who has been for some years a regular subscriber to LUCIFER. In a very neat little speech of ten or fifteen minutes the chairman explained the object of the meeting, and then introduced yours truly as the first speaker of the evening. My forty-minute talk was mainly extemporaneous and dealt chiefly with the suppression of freedom of speech and of press by the officials of the postoffice department of the general government and with the prostitution of the powers of the federal judiciary in sending women and men to prison and subjecting them to heavy fines for no crime except the expression of unpopular opinions as to what is moral, true and good in the realm of eugenics, or of psychology, including the problems of heredity and race-culture. My talk was well received by the audience, a large proportion of which consisted of women.

The speakers that followed were, first, Arthur S. Howe, editor of the Occidental Mystic, a monthly magazine devoted to psychic science and the philosophy and phenomena of modern Spiritualism, who, with his "helpmeet," Mrs. M. E. Howe, also a very efficient speaker and writer, was my most effective helper in San Francisco three years ago. It was mainly through the efforts of these two that the San Francisco Free Thought Association was formed, which association held regular weekly meetings till the quake and fire of last summer.

Mr. Howe's address was a powerful arraignment of the policy pursued by our falsely-called public servants in their administration of what should be, but never has been, a government of, by and for the people.

I made no note of what was said by Mrs. M. E. Kratz, Dr. Ada S. Patterson, Dr. Leon E. Lindson, Dr. Almonson Lucas and others who made brief speeches, but hope to get synopses of these addresses for publication in LUCIFER.

The most widely known, doubtless, of the speakers at the mass meeting was Professor Edgar L. Larkin, astronomer at Lowell Observatory. Though at first declining to speak, at the urgent request of the chairman the distinguished writer on astronomy and kindred sciences came forward to the platform and made a brief address on human-culture, a subject to which he has given much attention. So well known has been his work in this line that he has been made honorary president of the lately formed San Francisco Eugenic Society.

Thursday evening of last week I accepted the invitation of our old time friend, Annie E. Cummings, to spend a day or two at her home in Vineland, a small town near the foot of the San Bernardino range of mountains. Friday I spent several hours tramping over the cactus-covered "desert" north of Vineland, which desert is waiting a supply of water to make it beautiful, fruitful and every way desirable as a foundation on which to build homes for the homeless. Saturday I had the pleasure of being driven in his buggy by our good friend Kallmyer, of San Gabriel, through the walnut groves, peach and plum orchards that lie between Vineland and San Gabriel, and afterwards to be entertained at the Kallmyer home, in their beautiful suburban town ten miles north of Los Angeles, reaching that city same day, after a very pleasant and restful outing of forty-eight hours.

Yesterday (Sunday) forenoon I had the pleasure of hearing my old-time friend and fellow-townsmen, Clarence Darrow, deliver one of his characteristic discourses at the Mills "Fellowship," Blanchard Hall, in this city, to a large and enthusiastic audience. His subject was "The Open Shop." In the afternoon I heard Mattie E. Hull, at Howell Hall, discourse upon "The Seen and the Unseen," and at 8 p. m. I again heard Mr. Darrow at the Socialist meeting, Burbank Hall. His subject was, "The Rights of the Poor Man." The large hall was crowded almost to suffocation. Notwithstanding discomfort the audience was a very good-natured one and listened with rapt attention and frequent applause to the speaker while he showed that theoretic rights count for nothing, and that only as rights can be practicalized by might can the disinherited poor be benefited by the Socialistic propaganda. And yet no suggestion of violence was made by the speaker.

Mr. Darrow is attorney for the imprisoned labor leaders, Meyer, Haywood and Pettibone, whose trial is expected to take place very soon. Unless called to Idaho he will remain in Los Angeles till next Sunday and will talk to the Socialists in the largest hall to be obtained—so it was announced at last evening's meeting.

Los Angeles is a wonderful city for meetings of propagandists of all sorts, grades and shades of opinion. One regrets often not being able to attend a half-dozen meetings at the same time. Hence the difficulty of getting people together in any considerable numbers without a deal of effort and the expenditure of money in advertising. Excursions to the beaches and to the surrounding country take thousands away from the city every Sunday. Tourists, health-seekers and pleasure seekers in vast numbers flock to this city and its environs every year, and especially in winter and early spring. I should like to say something of the climate and scenery of southern California, but these have been described so often and by so much abler pens than mine I forbear the infliction, at least for this time, and will bring this letter to a close and hasten to get it into the mail, lest it should be too late for next issue of our Son of the Morning.

My address is still 425 East Forty-ninth street, Los Angeles.  
M. HARMAN.

A physician, partizan of the cure by suggestion, met the son of a friend and asked how his father was. "Not at all well," said the child. "He says he is very ill." "What nonsense! Tell him from me that he only thinks he is ill!" Some days after the doctor met the same boy. "Well, how is your father?" "O, doctor, he thinks he is dead."—*Il Mondo Umoriato*.



## SOCIALISM AND THE CHRISTIAN CHURCH.

At Hurlburt Hall, Los Angeles, Sunday evening, March 3, I heard a lecture on the above-named subject. The lecturer took the ground that it is no part of Socialistic work to attack the Christian Church or churches, their doctrines or usages. Neither is it any part of the work of Socialists to attack "the law," the civil "law of the land." While it may be all right for the "Free-thinker" to assail the superstitious creeds and customs of organized Christianity, and while it may be the duty of the "philosophic Anarchist" to show the wrong inherent in the organized State—that is, in government of man by his fellow man—both these lines of reform are foreign to the work of the Socialist as such. His duty is, first, last and all the time, to attack and to crush organized capitalism. No minor issues, no side issues, should be allowed to divide and distract his efforts. Church and civil law are side issues.

Referring, probably, to the agitation for repeal or radical reform of the postal laws against discussion of sex and reproduction—science of Eugenics—under the ruling that such discussion violates the federal statutes prohibiting the dissemination of "obscenity" or of "immorality," the speaker iterated and reiterated the statement that "freedom of speech has been won." Once only did he admit that there are exceptions to this statement, when he said, "Comrade Harman has reason to think differently"—or words to that effect.

When five-minute replies were called for, "Comrade Harman" said in words or substance as follows:

"In illustration of the subject of the lecture, let me cite an instance or two, drawn from experience and observation.

"Years before the breaking out of the great American civil war I was a member and also an officer in the Southern Methodist Episcopal Church—the church that has been—justly, I think—accredited with being the main religious and moral support of the Confederacy, whose aim was to disrupt the American Union of states and to found a new federation of states, a federation whose chief cornerstone was to be the public recognition of the principle that all men are not 'born free and equal,' but that the 'children of Ham'—the African race—were created to serve the children of Shem—the Caucasian race.

"As such member and officer I had abundant opportunity for observing and studying the relations subsisting between organized Christianity on the one hand and 'organized capitalism'—organized wealth, state-protected wealth—on the other.

"The anti-slavery movement was, in essence, an attack upon capitalism—capitalism in one of its most concrete forms, the ownership of the means, the houses and slaves of the black man by the white man. 'By the sweat of thy face shalt thou eat bread,' was the sentence passed upon primitive man, according to tradition. But the Caucasian said, 'No; by the sweat of my African chattel will I eat bread'—and he did so eat.

"The black man was the white man's money, the white man's capital or money-getter, just as the white man's 'horse, ass or wife' (see Jewish dialogue) was his money, his capital. The anti-slavery movement attacked the white man's money, his investment, in the body of the black man and destroyed that investment. Before the war the capital invested in black men amounted to about \$1,000 per man; women and children in proportion to ability to do a man's work. At the close of the war my brother Woodley (a black man born in slavery, now a very effective Socialist orator, at that moment sitting a few feet in front of where I stood) had lost his capitalistic value. He could no longer be sold for \$1,000, nor for any other sum.

"Yes, the anti-slavery movement attacked and destroyed capitalism in one of its most concrete forms, but did it destroy capitalism as a whole?

"Did it destroy slavery as a whole?

"No! Slavery survived. The reign of capitalism survived, and why?

"Chiefly, as I see it, because the anti-slavery movement did not dig deep enough for the causes of the state-protected capitalism incarnated in slavery of the black man to the white man. The anti-slavery movement was a surface movement; it struck at one of the limbs or branches of the great upas tree, but left the root and the trunk untouched, unmenaced, unharmed!

"The root and the trunk of this tree of evil is the love of power—the desire of some men to rule other men—and women also.

"To secure themselves in the right to rule other men and women, men ambitious of such power organized those twin institutions known as Church and State.

"The Church—not Christianity, for Christianity is a sentiment, not an organized entity at all—the Church as organized by Paul and other hierarchs, says: 'Servants, obey your masters,' thus recognizing the two classes, rulers and ruled. Also, 'Submit yourselves to every ordinance of man for the Lord's sake,' thus clearly implicating the union of Church and State. Also, 'The powers that be are ordained of God; whose resisteth the power shall receive to himself damnation.'

"Money is power; capital is power, in its concrete, its visible and tangible form. The first thing, then, that this twin monster, Church and State, did was to create a legal tender form of money, a restricted, an aristocratic, a privileged form of money, partly as a debt-paying and tax-paying institution, and partly as a medium of exchange—often a medium of exchange for the release of sinners from 'purgatory.' Of course the dues of the Church, the tithes, must be paid in the money of privilege or its equivalent—slaves, white or black, being one of the recognized equivalents of this money of the realm—money of the ruler.

"Whose image and superscription is this? asks Jesus when shown a coin. 'Caesar's,' was the reply. 'Render therefore unto Caesar the things that be Caesar's, and to God the things that be God's,' thereby recognizing that money is a creation of the civil power, the representative of royalty, the outer symbol of the psychologic doctrine that man is not free to govern himself, but must have a ruler, a visible ruler, an earthly monarch to represent the heavenly ruler. 'The powers that be are ordained of God.'

"So then, as I see it, in order to successfully assail and to effectually destroy organized capitalism, whose representative and chief tool is legal-tender money, we must first destroy the twin despots—the power behind the throne of Mammon, greater than Mammon's throne itself, namely, Church and State!"

I wanted much to add something about freedom of speech, but did not have time. I wanted to say that while the freedom of speech and of press in regard to religious opinion is practically won the freedom of speech and of press in regard to political government, and especially in regard to Eugenics—including all questions relating to sex and reproduction—is yet to be fought for, suffered for, and, most probably, died for, as our fathers and mothers for many ages fought, suffered and died for the freedom of worship, worship of the unseen and the unknown.

Freedom to advocate the abolition of government of man by man is yet to be won, as we all know, from the simple fact that every year women and men are arrested and imprisoned (or deported) because of their advocacy of the right of self-government in all things, as well as in matters religious.

Hoping all is well at LUCIFER's Chicago home, also that all is well with its widely scattered friends and helpers, I remain yours for more light, and for the right to spread the light as I may see the light of truth.

M. HARMAN.

## A TRIBUTE TO CROSBY.

By Ed. W. Chamberlain.

Cooper Union, in New York City, has been the scene of many meetings which history will hold memorable, but perhaps the most remarkable of such meetings was held on March 7 in honor of the memory of a man not in political life, not in the glamour of official, social or financial exaltation—only a plain citizen whose conspicuous personal goodness and earnest, consistent efforts to promote the cause of human advancement won him the affection of all with whom he came in contact.

The influence which Ernest Crosby exerted upon me was very peculiar. Upon his return from Egypt he occupied offices in the same building with me and I saw him frequently without a speaking acquaintance. In those days I was so foolish as to harbor a very unjustifiable prejudice against him, not so much on his own account as on account of his father, who was a theologian and had the objectionable characteristics of his class, and was especially venomous at the time of the outrage upon good old D. M. Bennett. And I was so wrong as to attribute to the son a discredit due to the moral obliquity of the father. Besides, I had known Ernest Crosby's uncle, who was a fine specimen of an old-time lawyer, maintaining in a high degree the dignity of his profession; and afterwards, when I came to know Ernest Crosby well and when my aversion to him had been turned into affectionate respect and admiration, it pleased me to think he was more like his uncle than like his father. I have known several sons of theologians who have been better than their fathers because of

their repudiation of the parental orthodoxy, and as such Ernest Crosby must take rank with Robert G. Ingersoll, Bolton Hall, Captain Robert C. Adams and Albert Chavannes.

Upon the same Cooper Union platform whence encomiums are now delivered upon Ernest Crosby's life and work, he once stood with only a few faithful associates and protested vigorously against the official wickedness of the deportation of John Turner.

When it was proposed that Professor Herron should deliver a series of lectures in Cooper Union some of the unco guid started a crusade against him on account of the agreement he had made with his wife for a friendly separation. I was a member of the Herron committee, of which Ernest Crosby was chairman, and I remember with peculiar satisfaction Mr. Crosby's prompt repudiation of any thought of abandoning the lecture project to conciliate the unco guid.

I last saw Ernest Crosby in September at the Colonial Arms Hotel in Gloucester, Mass., and we had an hour's conversation, in which I told him of my correspondence with Attorney-General Moody in relation to Moses Harman. He was greatly interested and very sympathetic, as indeed he was in all things relating to Moses Harman. It is quite characteristic of Ernest Crosby that, with the heartiest approval of the noble work to which Moses Harman was devoted, he had no word of condemnation for those who so wickedly misrepresented that work for their own mercenary purposes. It is gratifying to know that the very last writing that Ernest Crosby gave out to the public was his letter of sympathy and appreciation to Moses Harman on his release from prison.

### THE FUTURE.

By Sara Criet Campbell.

And I looked into the future and saw a new heaven and a new earth, wherein there were good homes and remunerative work for all.

The following are the things I did not see, for they had all passed away and will be no more forever: I saw no government of man by man, no churches, prisons, saloons, whisky, tobacco, flesh for food, coffee, tea, corsets, face powder, high-heeled shoes, or anything whatsoever that would in any way be injurious to health or a hindrance to freedom and happiness. And I saw happiness as an angel of glory beaming from every face. And love, the archangel of peace, health, happiness and freedom, dwelt continually in every heart. And I said, When can this be? And the angel of common sense who was with me and who also saw the vision said, All these things shall surely be when humanity is sufficiently evolved to bring it about, and nature, the great paradox but nevertheless the only providence that shapes reforms, will see to it that the men and women will be born that will create this new heaven and new earth; yes, more, the ones are already born who have begun the work of reconstruction, and more will be born as they are needed, and the work will go on forever.

### A LETTER TO A CONSERVATIVE.

Dear Sonnie: I used to think a good deal as you do on the subject of theology, but I have been coming to the conclusion, the more I meditate on the subject, that very many of the evils from which society now suffers are caused, or at least perpetuated, by the preservation of a religious belief long since outgrown. You say this will all right itself. Well, so will any wrong, no doubt, if we give it time enough; but in the meantime, if people see an error in any other direction, they up and have at it. The works of Ingersoll and Paine were not popular, surely, but in the light of the percentage of religious fanatics which fill our insane asylums I believe they were as great benefactors as our time has known. Take a man who has been held long enough over a hot stove, in dread that he will be dropped thereon in a few minutes, and after a little you have reduced his mind to such an abject state of fear that if you tell him his head was made to walk on and it is wicked to stand on his feet, or that if he steps on a crack in the sidewalk a ghost will come out (a servant of ours told me that once when I was a youngster, and nearly scared me to death till I told mother and she said it wasn't so at all) he will meekly assent to each one of these absurdities. That, to my mind, is what the idea of hell has done for men; it has warped their judgment on almost every subject.

I sometimes think of the example of an organ-grinder. He drives me almost mad when I want to read, and it strikes me as an infernal nuisance that he should be allowed to stand out there at all. Yet other people are sitting on the steps and getting lots of fun out of it. It will evidently be unfair to take away their music and give them nothing else. We must go slowly—the music a little better

and a little better, until at last they know and enjoy the best that has been written. So far, so good. Just now we have another phase of the matter. Here is this organ-grinder coming into a concert where we are enjoying fine music, and he plants his organ right in front and begins to grind vigorously. We say, "Hello, get out of this; you are spoiling our concert!" Then the grinder says, "This is a very old organ I have here. It has been grinding out the same tunes for hundreds and hundreds of years. Your fathers enjoyed it, and so did their fathers, and there are no other tunes beside it. If you don't think so you are all going to eternal perdition!" I reckon we will take him by the back of the neck and carry him out of the front door, not stopping to reflect that if our music is better he will probably stop grinding in the course of a century or two.

We need not mind about showing him any great amount of consideration, perhaps; for a great many hundred years he has been insisting that his is the only harmony there is in the universe, and when he came across a Beethoven sitting by the roadside producing melodies that are full of concentrated sunshine, and great winds, and open sky, he fell upon the master and broke his violin—and his heart when he could. He would burn you and me in the public square today were he able to do so—for our own good and for the good of the organ. There is this, too, about the grinder: I believe that he often knows he is not grinding the best there is today; but then there comes up the question, What is to become of him if the grinding ceases?

You say, "Thinking people all think alike on these questions, and the unthinking are moving as fast as is good for them." Knowest not, dear Sonnie, that the unthinking never move at all of their own volition, but only as they are prodded from behind, and that if they are shoved, volens-volens, over into a better field, they reward the active one with—kicks and entreaties to be left in peace! No doubt the wise reformer is he who uses a long stick and operates from behind a tree!

Farwell.

ALMA.

### VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

Lillian Harman: Inclosed find \$1.50, for which please enter my subscription one year to LUCIFER and one copy of "Life, Health and Longevity," by Moses Harman. As a citizen of the earth I demand the right to investigate, in the light of my own judgment and reason, any and every subject bearing upon the welfare of the race. I believe in the doctrine all for the race and the race for all. The world is my home, all mankind my brothers, to do good my (sufficient) religion.—W. J. Roberts, Ishpeming, Mich.

Moses Harman: Some time since I received, upon application, several specimen copies of your paper and have read them with great and increasing interest. Truly your work is one of grand and lofty purpose. May I extend to you, who no longer seem a stranger to me, sincerest sympathy in the work you are doing and best wishes that your health and strength may soon be restored to you! Inclosed find a money order for \$2.25 for one year's subscription to LUCIFER and one copy of each of the following: . . . Yours with best wishes for success.—(Miss) Elmina E. W., Pautucket, R. I.

Lillian Harman: This morning's mail brings the new pamphlet. I think that this is an excellent idea. A very nice collection and combination of information. Inclosed you will find \$2. Please mark LUCIFER paid if it has expired. Send pamphlets for the balance. If my subscription is paid you may send me copies of the pamphlet for the inclosed. I have not recently sent you any remittances and therefore do not remember just how my subscription stands. Wish you would see that I get a few extra copies of each issue, which I will try and use for the good of the cause.—J. W. Griggs, St. Paul, Minn.

Lillian Harman: No. 1087 and pamphlet were received this morning and I hasten to inclose \$1 to help pay postage for sending them out, for they, with all other means for enlightening the political and theological blind, are very much needed throughout the land. While I have not had time to read the pamphlet yet, I know it is all right, for anything along the line for freedom can be nothing less.

Hail the day when women will have all the liberty that is due them and when all will have the liberty of a commonwealth form of government; when all capitalistic tyranny shall have been relegated into the shadows of oblivion; when the standard for the man and the standard for the woman will be one and the same. Yours for the revolution.—*Dr. T. Morris, Columbus, O.*

*Dear Mrs. Harman:* Will you forgive a stranger (to you) addressing you, asking help? Have taken *Lucifer* for years, but not in my name—"mistress"—are so very rare. Now will you (if you can) give me the address of a reliable employment office for domestic help? Have written to several of them, enclosing postage, references, and in two cases photos, but can get no reply. Am a cook at present; last position was housekeeper. Can give first-class references, but here woman help is so numerous it makes it hard for all. For years have had a sick sister to provide for, but she has passed on, so would like to try for a position before giving up this one. Forgive me for troubling you. I wish so much to live in Chicago. Will you please help me if you can?—*Edith M.*

[I am unable to give the desired information, but hope the foregoing letter will be read by some one who can give it. Letters sent in care of this office will be duly forwarded.]

*Lillian Harman:* Inclosed please find postage stamps to pay for the book, "The Persecution and the Appreciation," and for one copy of Carpenter's "Marriage in Free Society," which I ask you to kindly forward to me. I regret that I am not financially in a position to take any active part in the spreading of the interesting brochure you mailed to me; besides if I had a few hundred at my disposal I would not know to whom to offer one, as all those with whom I come in contact are busy following the Thaw case, and have to watch how Thaw wins in one inning and Jerome loses in the next, and Evelyn Nesbitt crushes Jerome and Jerome crushes Evelyn, and so on, together with the doings of Battling Nelson. This is enough to keep their minds occupied and they cannot bother about the trials and tribulations of "old Moses Harman, who never won even in a dog fight, and ought to shut up with his free woman idea. The women who are out of jail are free anyway, and those who are in will be free when their time is up." So that's all.—*George Brocklein, Chicago.*

*Dear Mrs. Harman:* This is to acknowledge the receipt of the excellent and very interesting pamphlet on "The Persecution and the Appreciation" and to thank you in behalf of Eugene and myself for the copies you have been kind enough to send us. I have not yet had time for careful examination of the contents, but a mere glance is sufficient to satisfy me that the pamphlet was happily conceived and will be preserved by all the friends of Mr. Harman as a souvenir of his brutal incarceration and of his triumphant and glorious release. Please find \$1 inclosed, the rest of which you can apply as you wish. I shall be glad to make mention of the pamphlet to our friends and have them send for copies. Our good wishes are always with you and we are hoping that your father's remaining years may still be many and that his sunset may be as glorious as his life has been dutiful and self-sacrificing. Yours fraternally.—*Theodore Debe, Terre Haute, Ind.*

*Moses Harman:* I inclose 25 cents in stamps for a three months' trial subscription to *LUCIFER*, and wish also to claim the catalogue of books along the line of sex reform promised in the inclosed advertisement. I sincerely hope that in this catalogue will be listed the books mentioned in the item at the top of the right-hand column of page 43 in the issue of *LUCIFER* of March 14. If they are not, I am afraid I shall be troubling you for information as to where most of these books may be obtained.

I am with you heart and soul in your noble effort to help in the solution of the sex problem of the race. It is the one great problem of human life, individually and collectively. It is the one greatest national problem, beside which those of capital and labor, trusts, political rottenness, etc., sink into insignificance.

I wish I were financially able to help along your special work, but cannot even indulge in a year's subscription just now. While I might not agree with you as to some of the best means of reaching a solution of the problem, I recognize that a strong definite purpose and concerted effort can work wonders, and I deplore my isolation from all who are actively pursuing this strong purpose. The solution of this very problem for myself individually has been the one greatest object of life to me for nearly four years. I found that my intense antagonism to the natural law of love—the law of sex—which is the law

of life to every one of us, was the principal cause of my being a bed-ridden invalid for years. Having now worked out for myself nearly alone a reasonable degree of health, I need active cooperation with others and feel that the time is coming when I shall be able to help others, perhaps many others, in solving this vital problem, and so eventually reach a perfect solution for myself.

I want to join in the great movement of the women and men of the nation which Professor Larkin says is well under way from east to west, but do not know how to come into personal touch with other workers. I wish I were where I could join such a society as he says there is in Los Angeles and San Francisco. I hope to get a little in touch with the work through you.—*Emma O.*

*To the Editor:* "The course of true love never runs smooth" is an old adage, more or less true. Church and state regulations, parental authority, public opinion, etc., have made the pathway of the little god of love a rough one. And now, just as many indications point to the weakening of these enemies, new ones are springing up. Some great scientist has discovered that each person possesses an invisible, insubstantial aura which oscillates, and if the oscillations of the auras of two people in love are not harmonious or in tune the results are most disastrous, especially to progeny. It is to be the business of eugenic societies to see that this harmony exists in the auras of loving pairs. If the society decides it does not exist they must not marry or have children.

It reminds me of the old negro woman who, on being accused of being superstitious, said: "Deed I isn't superstitious! Some folks is awful skered of ghouls and sich things, but so long as I got a rabbit's foot in my pocket I's all right." "Some folks is awful skered" about marriage licenses, preachers' blessings and sich things, but so long as I have a certificate of harmonious auras, signed by a skilled mentalist, in my pocket, "I's all right."—*Lillie D. White.*

*To the Editor:* In No. 1086 C. F. H. says: "If two lovers freely choose exclusiveness, then they have both love and freedom, unless it be assumed that love must, naturally, rove about if left free, and this is not proved." In my opinion this is proved. I have gone over the ground so often that I will not do so now, but I advise any doubter to read the sections on "the effects of change" and "the pleasure of variety" in Sully's "Outlines of Psychology," a standard text-book used in all colleges. Sully proves more clearly than any other writer I have read that the law of variety is a fundamental law of the human mind, from which there can be no escape.

It is interesting also to note that Ibsen and Tolstoy, who are considered the greatest creative artists in our time, both recognize this law. Ibsen calls it "the law of change," and makes it the subject of "Little Eyolf." In a conversation with W. T. Stead, Tolstoy said: "Romantic love is like opium or hashish—the sensation is overpowering and delightful. But it passes. It is not in human nature not to wish to renew the experience; and for this novelty is indispensable." Unfortunately neither Ibsen nor Tolstoy could see that "to divide is not to take away." Before the rise of the *LUCIFER* school Shelley was the only writer who saw that point.—*E. R. Kerr.*

#### THE PERSECUTION AND THE APPRECIATION.

A report of the reception to Moses Harman at Drill Hall, Masonic Temple, Jan. 1, 1907, is now ready for delivery. It is a booklet of sixty-four pages, containing speeches by Paul Tyner, Walter Henry MacPherson, Lucinda B. Chandler, Gertrude Bruslan Hunt, Parker H. Sercombe, and Moses Harman; also letters from absent friends, newspaper reports, etc., and pictures of Lucinda B. Chandler, Elsie Kaneko and Parker H. Sercombe. Two portraits of Mr. Harman are given; one, with grandson, taken in January, 1907, has never before been published. We hope this will be an effective document for wide distribution. Price, per dozen, \$1.25; single copies, 20 cents.

Much has been said about the aid which photography gives to the police in the identification of criminals. The following has just happened in the north of Italy. From Rome six photographs of the same criminal, in different poses, were sent to the different communes. From one prefect came the following letter: "Five of the criminals of whom you sent photographs have been arrested and we are on the track of the other."—*Il Duca del Eosa.*

Women have as little to hope from men as the workmen from the middle class.—*Bebel.*



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invites correspondence, cooperation, and membership of all who claim rights, and dare maintain them.

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Motherhood is at present compulsory, since all effort to control conception is forbidden, and even all discussion of the possibility or righteousness of so doing is regarded as immoral. This is not only injurious to the race, working evil and unhappiness in a multiplicity of ways to every man, woman and child in the world, but is totally unnecessary as well.

Humanity has been so long accustomed to deny its own right of volition in the matter of parenthood, and also to consider sinful even the desire to exercise such right, that no radical improvement in conditions can take place until men and women recognize the legitimacy and morality of purposeful parenthood.—*Author's Preface.*

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## 1088

If these figures correspond with the numbers printed on the wrapper of your LUCIFER, your subscription expires with this number. If a copy of LUCIFER fails to reach you, please order by number at date.

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WHOLE NO. 1089

### TRUTH, LIBERTY AND LOVE.

By Jonathan Mayo Crane.

TO MY DEAR FRIEND MARY FLORENCE JORDANSON.

Truth, Liberty and Love, ye grace three!

To you I consecrate my life and songs.

More palliatives for our social wrongs,

Without you, are Faith, Hope and Charity.

Love cannot live unless that Love be free

From legal fetters and from Custom's throng.

To claim at will the Love for which it long.

He knows not Truth who grants not Liberty.

Truth is the normal Reason's cherished aim.

One said of old: "The truth shall make you free."

And Liberty—abjuring mocking name

Of Loyalty—knows no authority.

Love asks of Law no shield, and scorns its blame.

When prompted by the Heart's sincerity.

Chicago, August 11, 1898, 4 a. m.

### TEST CASE ON "OBSCENITY."

Bernarr Macfadden has been again arrested for obscenity. This time it is for sending his magazine, *Physical Culture*, through the mail. The offending matter was those portions of the serial story, "Growing to Manhood in Civilization (I) Society," which appeared in the November, December and January numbers of his publication.

The Free Speech League has secured Mr. Macfadden's consent to make his a test case to be taken to the Supreme Court of the United States on constitutional questions never heretofore raised. Should the contention of the Free Speech League be upheld, it will forever abolish all present obscenity laws and probably make it impossible to enact any others, in so far as they relate to literature circulated among adults.

Macfadden's case will be argued in the United States district court, Trenton, N. J., March 26 and no doubt will be appealed, no matter which way decided. Under a recent statute the government can appeal on questions of law in criminal cases.

It will cost several thousands of dollars to take the case to the Supreme Court of the United States and the Free Speech League invites contributions to defray the expense. All remittances should be sent to Dr. E. R. Foote, 120 Lexington avenue, New York City.

The following is a summary of the contentions which will be urged by Mr. Theodore Schroeder, attorney for the Free Speech League, and now one of Mr. Macfadden's counsel:

#### STATEMENT OF CONTENTION.

The postal laws against obscene literature are unconstitutional for each of the following reasons:

I. Congress having expressed power to establish post offices and post roads, it also has the implied power to pass all laws "necessary and proper" for the execution of the power to establish post offices and post roads.

It is admitted that congress has the implied power to determine the gross physical characteristics of that which shall be carried or excluded. It has been decided that congress also has the power to preclude the use of the mails as an essential element in the commission of a crime otherwise committable and over which congress has jurisdiction (such as a fraud and gambling) within the geographical limits of its power.

But it is now claimed that the power of congress is limited to the use of means which are a direct mode of executing the power to establish post offices and post roads, or other expressly enumerated

powers, and it cannot, under the pretense of regulating the mails, accomplish objects which the constitution does not commit to the care of congress. Such an unconstitutional object is the effort of congress, under the pretext of regulating the mails, to control the psycho-sexual condition of postal patrons. A differential test of mail matter based upon the opinions transmitted through the mails, or the psychologic tendencies of such opinions upon the addressee of the mails, or a differential test based upon an idea which is not actually transmitted, but is suggested by one that is transmitted, bears no conceivable relation to the establishment of post offices or post roads for the transmission of physical matter only, nor to any other power vested in congress. Such psychologic test cannot become material until congress has authority for, and does establish a system for telepathic communication. At present congress can have no implied power to make such regulations.

II. Our constitution precludes the punishment of mere psychologic crimes. The creation of offenses which are based only upon ideas, such as were once punished as constructive treason, witchcraft and heresy, either religious or ethical, and all kindred psychologic or constructive crimes, is prohibited. "The doctrine is fundamental in English and American law, that there can be no constructive offenses." All punishable crimes must be based upon demonstrable and ascertained or imminent material injury to some actual being. The present postal law against "obscene" literature does not predicate crime upon any actual nor ascertainable injury, but solely upon a speculative guess as to the problematical psychological tendency upon a hypothetical person of that which is sent through the mails. Congress has no power to predicate crime upon such factors.

III. The postal law against obscene literature is void under the constitutional prohibition against abridgment of freedom of speech and press in this, that it is the artificial legislative destruction of equality or creation of inequalities of opportunity for the dissemination of ideas of conflicting tendency. Freedom of the press is abridged by the state whenever under its laws there is not an equality of freedom in the production and distribution of ideas by means of the printed page.

IV. The statute furnishes no standard or test by which to differentiate what book is obscene from that which is not, because of which fact the definition of the crime is uncertain. Furthermore, it is a demonstrable fact of science that obscenity and indecency are not sense-perceived qualities of a book, but are solely and exclusively a condition or effect in the reading mind. This is evidenced in the result that it has been and always will be impossible to state a definition or test of obscenity in terms of the qualities of a book, or such a one that, solely by applying the test to any given book, accuracy and uniformity of result must follow, no matter who applies the test, nor such that any man may know in advance of a trial and verdict, solely from reading the statute, what the verdict must be as to the obscenity, and consequent criminality, of every given book. Neither the statute nor the judicial tests of obscenity or indecency furnish any certain advance information as to what must be the verdict of a jury upon the speculative problem of the psychologic effect of a given book upon a hypothetical reader. Their verdict is therefore not according to the letter of any general law, but according to their whim, caprice and prejudices, or varying personal experiences and different degrees of sexual hypersensitiveness and varying kind and quality of intelligence upon the subject of sexual psychology. In consequence, every such verdict is according to a test of obscenity personal to the court or jury in each case and binding upon no other court or jury, and not according to any

general law or uniform rule. One of the reasons underlying this uncertainty is the fact that "obscenity" is not a quality inherent in a book or picture, but solely and exclusively a contribution of the reading mind, and hence cannot be defined in terms of the qualities of a book or picture.

V. The first result of this uncertainty is that the statute of congress herein involved creates no certain or general rule of conduct for the guidance of citizens, and does not enable them to know if their proposed act is in violation of law, and therefore every indictment under said statute is "without due process of law" and unconstitutional.

VI. The second result of this uncertainty of the statute is that every indictment under said statute is always according to an *ex post facto* law or standard of judgment specially created by the court or jury for each particular case. The congress of the United States has no power to determine guilt of crime according to varying personal standards (like the opinion of a jury on the psychologic tendency of a book upon a hypothetical reader) and which in the nature of things cannot be known at the time the alleged act was committed, nor before the rendition of a verdict thereon, because that is *ex post facto* legislation. Every conviction secured under such a criterion, whether thus enacted by the congress or through delegated power by the court or jury, is unconstitutional because under an *ex post facto* law.

VII. A third phase of the contention may be thus stated: The statute is void for uncertainty and the total absence therein of any complete definition of the crime to be punished, or the standard by which the existence of obscenity or the dividing line between it and its opposite is to be determined. This nullification results from an application of an ancient maxim: "Where the law is uncertain, there is no law."

VIII. The statute is void because by it congress has, in effect, delegated to the court or jury, or both, as the case may be, not merely whether or not the defendant has committed the acts prohibited by the letter of the statute and as charged in the indictment, but also its legislative power to declare by standards of judgment not made certain by the statute or natural science whether or not such undisputed acts shall or shall not constitute a crime under the laws of the land, and congress has not the power to delegate to courts or juries its legislative discretion to determine what shall be criminal.

New York, April 4.—The indictment against Bernarr Macfadden was quashed by the court because of its technical defects, and the court thus avoided a decision upon the constitutional questions involved. In all probability the next grand jury will indict him over again. If so, the validity of the law must be decided.

THEODORE SCHROEDER.

#### DOES EVOLUTION FAVOR EXCLUSIVENESS?

By E. B. Kerr.

"Oh that mine adversary had written a book!" has long been the cry of every varietist. For nearly a century varietists have been writing books and articles, and no one attempted to answer them. But at last we have found an opponent. I wish Helen Untermyer had written a book, but at all events she has written a letter. God bless her for it!

Mrs. Untermyer says: "You have, no doubt, studied some works on the history of the family. Did you not observe in them that sex relations have become more and more exclusive?"

First let me remind Mrs. Untermyer that as able writer called Ernest Untermyer has said that it makes all the difference from what standpoint a history is written. Hitherto all histories of marriage have been written by exclusivists. When Comstock will allow a varietist history of marriage to be published, Mrs. Untermyer will open her eyes. But even the exclusivist historians do not agree with Mrs. Untermyer's story. A large school, including Maine, Starcke, Westermarck, Howard, and many others, say that monogamy has been the usual form of mating since the very beginning of human life. All writers, of whatever school, concede that many of the lowest savages, such as the Vedda, are strictly monogamous; yet Mrs. Untermyer says that "exclusiveness in love is not practiced by the majority today." Westermarck says that "irregular connections between the sexes have on the whole exhibited a tendency to increase along with the progress of civilization." Starcke stoutly maintains that variety is an evidence of fairly advanced civilization.

The fact is that we know little or nothing about the history of sex relations. The historians of marriage are at sixes and sevens

on every point, and there are as many theories as there are writers. Moreover, writers on marriage describe only the legal institutions of each people, and these are no guide to the actual facts of life. All historians of marriage class the United States as a monogamous country, but Mrs. Untermyer says that a majority of its inhabitants are not monogamous. On the other hand, several writers say that group marriage formerly existed in theory, but that most people were really exclusive in practice. Evidently we can learn nothing from mere historians of institutions, but historians of the life of the people are more reliable, and the best of them, such as Gibbon and Lecky, strongly maintain that civilization is fatal to exclusive love. Gibbon says that "although the progress of civilization has undoubtedly contributed to assuage the fiercer passions of human nature, it seems to have been less favorable to the virtue of chastity." Surely our own history proves this to be true. Tacitus says that among our German ancestors of two thousand years ago an unchaste woman was almost unheard of, and I think everybody will admit that Americans were more exclusive in the days of the pilgrim fathers than they are today.

Under the heading "What Is Practicable Today" Mrs. Untermyer trots out the old story about the deserted varietist woman and her child. Varietists always smile at this point. Perhaps Mrs. Untermyer never heard of Neomalthusian methods, but varietists have. Before varietists have children, they usually know better than monogamists where the grub is going to come from. I know many varietist women, and they are always rosy and smiling. One of them, who is also a free mother, wrote the other day that she was "as happy as a June bug."

Anyway, the economic question is only a temporary one, for public maintenance of children is fast becoming a question of practical politics. In France the heavy fall in the birth-rate has already brought about the public feeding of school children, and a similar measure is now going through parliament in England. In the London Times Sidney Webb, and in other papers H. G. Wells, are vigorously advocating state payment of mothers, and even the old-party politicians are taking up the question. All women need to do to get this quickly in every country is to cut the birth-rate down so low as to create a panic among politicians and capitalists, and the most effective way to do this is to remain independent and refuse to be the slave of any man. I think Mrs. Untermyer will admit that state payment of mothers will completely protect the children of varietist mothers, for she concedes that in communist colonies the children of varietists are splendidly cared for.

Economics being disposed of, the question becomes entirely one of biology. If exclusiveness is good biologically, it will prevail; if variety, it will conquer. Mrs. Untermyer gives one reason, and only one, why exclusiveness is good biologically. She says that variety favors the transmission of venereal disease. On this point let me make a passing explanation. Many people think that venereal diseases are generated by variety. Nothing can be more absurd. They are simply contagious diseases, and the only one of any importance was entirely unknown in the old world until it was introduced after the discovery of America. Moreover, nothing could be easier than the total extinction of venereal diseases. Dr. George Drysdale, one of the greatest authorities on this subject, proved that all that was needed to annihilate venereal disease was publicity. He showed that, if we could deal with these diseases as openly as with others, they would be wiped out in no time. But until we have a varietist community there is no hope of publicity.

Meanwhile I am glad to say that varietists are far freer from these diseases than monogamists. Mrs. Untermyer says that "over one-half of society is sexually diseased," but I can assure her that that is not true of varietists. For over thirty years the Oneida Community had variety among 300 persons, and many came and went during that time; yet at the end of the time there was not a single man or woman in the community who had the smallest trace of venereal disease. I have myself visited a varietist community and I have many varietist friends, and I can say positively that venereal disease is almost entirely unknown among varietists. The reason is that varietists are the one class of people who have nothing to do with prostitutes.

So much for Mrs. Untermyer's biological argument against variety; now I will give mine against monogamy.

First, monogamy is bad because it is utterly opposed to the principles of scientific breeding. Pigeons are bred monogamously for special reasons; but all other animals are bred from a small number of the best males. That is just what varietists want to do, only they want to do it voluntarily without the coercive methods of



breeders. Any breeder of horses, cattle or sheep would die of laughing at the very idea of monogamous breeding.

Moreover, monogamy interferes with heredity because persons who are ideally qualified to have children together are often totally unfit to live together. As Bernard Shaw says, a stupid English squire and a very refined Jewess would probably have children superior to either, but would be miserable if they tried to live together. Conversely, the most loving couples often have the most puny children, because they have been drawn together by love and sympathy, and not by their suitability to produce good children together.

Secondly, I say that variety is good biologically because it is good for health. Darwin says: "Slight changes in the conditions of life are beneficial to all living things. We see this acted on by farmers and gardeners in their frequent exchanges of seed, tubers, etc., from one soil or climate to another, and back again. During the convalescence of animals, great benefit is derived from almost any change in their habits of life." This fact is so notorious that no human being has ever disputed it except in the case of love. Any person who doubted that variety was good in diet, climate, scene, study, or occupation, would be regarded by everybody as an utter fool. Yet it is hardly possible for an observant man to look around him for a single day without seeing that variety in love cures more sick people than any other kind of variety has ever done.

But the most crushing of all arguments in favor of variety is the simple fact that it is pleasant. Herbert Spencer has shown that all our cravings and desires have been gradually developed by natural selection, and that whenever a desire is general among normal men and women, that proves that such desire is good for the race. As he says: "Pain is the correlative of actions injurious to the organism, while pleasures are the correlatives of actions conducive to its welfare." And as he further says: "Every pleasure increases vitality. Every pain decreases vitality. Every pleasure raises the tide of life; every pain lowers the tide of life." This consideration alone is enough to settle the question in favor of variety.

### WHY COLLEGE MEN FAIL.

In *Staffed Club* for February, E. M. 507, appears an editorial headed "Which Leaf Did You Turn New Year's?" that seems to me one of the very best contributions of the year, thus far, in the line of radical reform literature.

Dr. Tilden, editor of the *Club*, has a well-earned reputation for saying things which startle the conventional moralist, and this editorial is one of his best and bravest. As I see it, *LUCIFER*'s columns could not be better utilized than in reproducing the entire article referred to, which fills twelve pages of the *Club*, but knowing so well that our forthright *LUCIFER* can print only a small fraction of the good things found in the columns of our radical exchanges I content myself with asking our office editor to reproduce the closing paragraphs of the article about "turning a new leaf" on New Year's day, at the same time suggesting that 10 cents cannot well be better invested than in sending that sum, in stamps or coin, to Dr. J. H. Tilden, 19 East Eleventh Avenue, Denver, Colo., for a copy of the February number of the *Staffed Club*; or, better still, send \$1 for a year's subscription.

The paragraphs referred to read thus:

"Young men start life well; they leave a good school record; but ambition seems to lose force and they settle to a very commonplace life. Prize winners become drones in the active affairs of life. It is often remarked that college men make poor business men, and the college is often blamed for the life failure; but the truth, if it could be proven, is due to sex exhaustion.

"The creative force is the greatest force in nature. A strong sex nature means a forceful animal. Such men move the world when this force is used in the line of physical and mental development, but when it is diverted into sensual channels the mind becomes impotent and physical disorganization begins manifesting in all sorts of conditions called disease.

"Such life failures need not necessarily be marked by what society recognizes as grossly immoral lives. The truth is, there are hundreds and thousands of these failures among people who are looked upon as exemplary characters—people who have kept within the limit prescribed by moral ethics.

"Imbeciles and fools are everywhere, due to the incontinence practiced behind the cloak of married life. Mental perversion, causing life to be a failure, is seen everywhere among the commonly recognized intelligent people, all due to overindulged sex function plus the irregularities superinduced by such a life.

"We hear much about overwork bringing on dreadful nervous diseases. Bosh! Sex errors are the chief cause. This, of course, is such an unpleasant truth that our neurotic gentlemen will be astonished at the indecency of my statement and declare that I should be suppressed. I've been on earth too long to be fooled by the conventional lies of gentlemen. I never ask a man if he has

ever been guilty of excess; I always ask, 'How long have you been abusing yourself?'

"There are those whose self-abuse is wholly mental. Their bodies are held in absolute subjection by some form of religious belief, but in spite of religious inhibition they are often the worst debauched and the most impotent of this class of subjects.

"A pure mind in a pure body is the ideal, but there is no such thing as maintaining bodily potency with an impure mind, even if the body is suppressed in its expression.

"If the ideal cannot be attained and debauchery must be indulged in, that body is safer that is allowed to express its suppressed impulses. 'A house divided against itself cannot stand.' This is one of the most sublime truths of nature. An active delirium is not so dangerous as coma. The man who expresses himself in body and mind is in less danger of disorders of body and mind.

"Is this a recommendation for license—for people to become debauchers? I do not mean anything of the kind. I am simply attempting to put a crimp in the idea that people are good who practice continence of body when the mind impulses are as licentious as hell. Such people are to be found everywhere and they are the quicksands that founder religious institutions.

"The new leaf that most people turn on New Year's seldom includes the sex habit. The general ignorance on this subject is appalling. About all the people know is that if they comply with the church and statute requirements that is all that is necessary. The world is suffering today as much from legalized sex-debauchery as from the criminal variety, perhaps more, for the children—the future men and women of this country—are injured by the neurotic diseases superinduced by excesses practiced in keeping with popular moral restraint.

"What is the matter with the man who can't hold his temper? What is the matter with the man who is jealous, envious, dishonest; who won't pay his debts; who is excessively selfish; who eats too much, drinks too much, is extravagant in supplying his own wants; who is willing that all the world shall suffer, provided he can usurp their rights to life and their pursuit of happiness? He is a neurotic who is a sex pervert. He doesn't know it probably, but the time will come when he will be cut off with some form of disease years before his time.

"The potent man is not afraid to be his brother's keeper. He is not afraid of opposition, competition. He doesn't want the earth; he only wants his part and he knows that he will have it. He is not a coward; he is not afraid of want. He isn't afraid to help some one who is struggling to get up in the world, for fear that the one helped will supplant him. The fact is, pessimism is the legitimate offspring of impotency, while optimism is the child of a full-sexed, potent progenitor.

"A country that is in danger of being overthrown by graft and general business degeneration is a country dominated by a people who are suffering with nervous troubles brought on by sex perversion. Well-balanced sex force is what gives stability to the individual, to a people and to a government.

"It is all right to turn a new leaf on eating, drinking, smoking, and hundreds of other minor bad habits, but it would be worth more if the people knew enough to realize that they needed to turn a new leaf in controlling the master passion—the grand passion—the force that gives the world of life its potency.

"This impulse, governed and directed right, is capable of making life a success; abused, perverted and directed outside of natural lines, ends in all kinds of failures, both physical and mental.

"This much-neglected leaf in the book of life needs turning, needs more attention than all others; but it will be neglected until the whole people know more about it, and they will not know more until they wake up to the knowledge that they need information on this subject.

"When the people know as much as they should they will cease imprisoning such men as Moses Harman for attempting to educate the people on this subject.

"I believe Harman to be a sane man. I have read the writings of some authors on this subject whom I believe to be sex neurotics. What they had to say was the drivel of monomania and was more disgusting than informing. This is a subject that needs a healthy mind stimulated by a body unbroken by excess. It is well to turn this leaf, for with it will turn many others." M. H.

The Anthony Comstock legislation, as interpreted by the courts and the postal department, is entitled to no more respect than the acts of Parliament which our Revolutionary forefathers defied, or the pro-slavery statutes and decisions which the friends of liberty violated and apocryphs of which Wendell Phillips declared, "The chief use of good laws is to teach men to trample bad laws under their feet." We are as bound to break bad laws as we are to keep good laws. Whenever human law and divine law become irreconcilable, the human law, not the divine law, should be violated. "We ought to obey God rather than men." The leaders and saviors of men have often been law-breakers. Moses, Daniel, Peter, Huss, Luther, Tell, Kosuth, Bozaris, George Washington and John Brown were law-breakers. Thank God for the brave men and women who break bad laws for conscience sake!—Doctor Jeremiah Justice, Mount Sterling, Illinois.

"The government that interferes with the progress of opinion subverts the essential order of the social state."—Wortman.

# LUCIFER

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## LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Some.

LUCIFIC—Producing light.—Some.

LUCIFORM—Having the form of light.—Some.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

## ANOTHER LETTER FROM THE ANGEL CITY.

How swiftly time flies in this land of sunshine and flowers! So many attractions, so many calls, both by day and by night, that it seems impossible to do half I want to do. Among other deferred duties is that of answering the many letters received since my arrival here a little more than two months ago. A list of letters sent by friends to be read at the meeting of protest held at Mammoth Hall, in this city, March 12, will be sent for publication in next LUCIFER, and perhaps a few of the letters themselves.

These letters were not read on the occasion for which they were written—crowded out by the many speeches that could not well be omitted.

Because of this omission, and also for the purpose of organizing a branch of the National Eugenic Society here in Los Angeles, it was decided to hold another meeting in the same building on Friday evening, March 22. Though not equal to the first in numbers present, this second meeting was even more successful in enthusiasm and in substantial work done. Dr. Ada Horman-Patterson presided and read the letters that should have been heard at the previous meeting; or, more correctly speaking, she read the most important parts of those letters, so numerous were they that there was not time to hear all that was said by all the writers, notwithstanding the fact that the speeches of the evening had been cut down to ten minutes each, to give time for the letters and for the temporary organization of the Los Angeles Eugenic Society.

Of the speeches of the evening the most noteworthy, perhaps, was that of Professor Edgar L. Larkin, of Lowe Observatory, a long letter from whose pen was published in LUCIFER 1087. As in the letter, so also in his address he gave a brief account of what he had learned, as a student of anthropology, during his seven years at the observatory, that would be of value to all who take interest in eugenics, provided his notes and observations could be published. Professor Larkin was elected honorary president of the now forming Los Angeles Eugenic Society, with Dr. Ada H. Patterson as active president; Dr. Aylmar Harding, vice-president, and Bertha Carlson, secretary. About thirty names were enrolled of those who wish to be identified with this movement.

Of the speakers who made ten-minute talks on the evening of March 22 was Channing Severance, one of LUCIFER's old-time friends and faithful helpers, whose name will be recalled by many readers as an able contributor to our columns and to the columns of many other free-thought journals. Another speaker of more than local fame was Dr. Abraham Ira Lucas, who very generously offered to the Eugenic Club the use of Symphony Hall, which hall has been leased

by him for a series of Wednesday night meetings. That is to say, Dr. Lucas takes so much interest in the work of the Eugenic Society that he is willing to postpone his own series of meetings concerning what he calls "the Limitless Life" in order to help the work of free thought, free speech and free press movement, which movement includes the work of the Los Angeles society for the study of eugenics, stirpiculture, race-culture, heredity and kindred subjects that have hitherto been neglected, taboed and denied the right and privilege of discussion through the public press and upon the public platform.

Before I forget it, I ask to make a correction: In Professor Larkin's letter in LUCIFER 1087 it is stated that I made the statement that I had been placed in a cell with a tuberculous patient at Joliet when there were empty cells in the building. The good professor's memory is evidently at fault. What I have often stated in reference to the treatment I received at Joliet is that I was put into a cell with a patient who seemed dying of tuberculosis, when there were several other cells on the same floor which had only one occupant, and that occupant an apparently well man, as though the design of the prison management was to kill me by inoculation with an incurable disease. I wish to do injustice to no man or set of men, and therefore desire that the exact truth be told in regard to the treatment I received while at the Illinois state prison.

M. HARMAN.

[The editor expected to send a continuation of this letter, but it has not reached us in time for this issue.]

## THE PERSECUTION AND THE APPRECIATION.

A report of the reception to Moses Harman at Drill Hall, Masonic Temple, Jan. 1, 1907, is now ready for delivery. It is a booklet of sixty-four pages, containing speeches by Paul Tyner, Walter Henry MacPherson, Lucinda B. Chandler, Gertrude Breslan Hunt, Parker H. Sercombe, and Moses Harman; also letters from absent friends, newspaper reports, etc., and pictures of Lucinda B. Chandler, Kishi Kaneko and Parker H. Sercombe. Two portraits of Mr. Harman are given; one, with grandson, taken in January, 1907, has never before been published. We hope this will be an effective document for wide distribution. Price, per dozen, \$1.25; single copies, 20 cents.

We have sent out over 700 free copies of this pamphlet and expect to circulate many more in the same way. The expense of publication and circulation is quite heavy and we gladly accept co-operation in the work. Those who are interested are requested to send names of persons to whom they think copies should be sent. Inability to assist financially should not deter friends from sending such names to us.

The following named sums have been received: Joshua Smith, \$1; E. N. Douglas, \$1; W. W. Miller, 50c; J. B. Bostwick, \$1; J. B. Phinney, \$1; John Ostrom, \$1; Theodore Debs, \$1; A. Friend (Minn.), \$1.25; J. W. Griggs, \$2; Kishi Kaneko, \$1.25; Col. James Freeman, \$1; Louis Roser, \$1.75; L. D. Abbott, \$1; S. O. Bishop, \$1.25; A. Friend (Chicago), \$1; Maud P. Thornadyke, \$1.25; Susan Reichert, 50c; James Myers, \$1; B. M., \$5; Cornelia Bocchlin, 50c; J. B. Phinney, \$1.25; H. H. Cady, \$2.

## LOVE AND SOCIALISM.

Dear Gladys: I mentioned in my last letter to you that you made an unfair statement in your article published in LUCIFER 1085. I am certain that you would have changed it if Lillian Harman had sent your manuscript to me and I could have called your attention to it. I did not say that "exclusiveness is not meant to prevent couples from separating at will and finding other mates." What I said was, "On the other hand, exclusiveness does not mean unconditional marriage for life for all who marry. It means only that normal beings in the majority of cases, and that the overwhelming majority, adopt this principle and live according to it. This does not prevent abnormally mated couples from separating, and is not meant to prevent them from separating and finding a suitable mate. But I do not speak of exceptions when discussing a general subject. I speak of the rule."

There is a wide distinction between separation at will and separation under the compulsion of natural necessities. I assume that exclusiveness in marriage will be voluntary, because the majority will be naturally so constituted that they will of their own account stay united for life. But it would be unnatural and cruel in the extreme to expect that people should stay together when they find that they are not suitably mated. If they make such a mistake they must

be free to rectify it. And the basis of my ideal is a society of economic equals. In other words, Socialism is the first requirement for the development of such a race as I have in mind. And the development of such a race, in my opinion, is as inevitable as the coming of Socialism itself.

You say, then, that there is no contradiction between my conception of free exclusive monogamy and the admission that people may separate. For if their natural state induces the majority to live a life of exclusive monogamy, it also implies that those who are not in such a state of natural equilibrium must be free to seek it. You distorted my meaning.

You ask: "Will you suppress life or express it?" By this question you show once more that you distort my conception of "free" exclusiveness into a system of compulsion. You claim that "free love and free exclusive monogamy are inconsistent terms. You cannot have monogamy that is not exclusive or love that is not free." But you do not supply any proofs for your assertion. You still confound my conception of free exclusive monogamy with the ordinary bourgeois form of monogamic serfdom, in which the man is the master. I hold, on the contrary, that freedom of choice and exclusive monogamy are very well compatible, and that such an ideal may be realized, even if only under exceptional conditions, even under the present capitalist system, under which it is almost impossible to adhere consistently to this ideal.

I do understand, very well, that there are men and women whose physical and mental make-up compels them to have more than one mate. But I also realize that such a varietist make-up is overwhelmingly one to the dissipating tendencies of the historical development through which mankind has passed. To the extent that these tendencies disappear, their results in the physical and mental make-up of men and women must also disappear. Mental education is a great help in this direction. To this end I give expression to the opinion that in order to "express life" it is not necessary to mate physically with more than one, nor does one who believes in and practices free exclusive monogamy necessarily "suppress life." Here again you overlook the fact that in my conception people will not practice exclusiveness unless it "expresses" their real nature. On the other hand, back of your objection lurks the idea that one man alone cannot satisfy all the manifold qualities of your rich nature. It may be true that one man or one woman does not ideally match every one of the qualities of another. But I do not see that it is necessary to mate physically with every one who may satisfy some particular phase of my being. It seems to me rather that the sensible thing to do is to mate with one who satisfies the essential qualities of my nature, and to be satisfied with the social intercourse of others who match some of my minor qualities better than my chosen mate.

Again I repeat that I never condemn those who find happiness in varietism. I am liberal enough to grant to others the freedom of living the life which is best, or is supposed to be best, for their physical and mental development. I do this all the more, as the present economic system prevents the majority from living the life of their natural inclinations and even compels most of us to live a life which runs contrary to our ideals in marriage, whether this be varietism or exclusiveness. But this does not prevent me from stating clearly what is a historical tendency, what is merely an individual and one-sided opinion, and what is a social ideal into which the majority must grow naturally through social evolution. Nor does it prevent me from realizing the disastrous effects of varietism, such as has been practiced in the past and is now universally practiced under the capitalist system. To point out these facts as they are, and are admitted to be by all unbiased students, is not to condemn them.

Merely condemning or praising does not convince. I did not reply to you, in my former article, in a spirit of condemnation or self-praise, nor did I reply for the sake of arguing the mere sex question. What prompted my reply was rather the ardent desire to call the attention of sincere students to certain very essential facts, which are very material in this discussion, and without which a discussion of the sex question is practically as useless as the discussion of female equality is among bourgeois suffragists. These facts are sadly neglected in LUCIFER. It is particularly the economic cause of female bondage which is almost never brought out in the editorial and contributed articles of LUCIFER. To speak of "free" love without calling attention to the fundamental economic cause which binds women and stands in the way of "free" love, is to discuss Hamlet with Hamlet left out. So long as LUCIFER continues to dwell upon purely sexual problems, without a clear emphasis upon the main factor in these problems, the general impression made by

it upon the majority of new readers will be that of a purely individualistic champion of varietist practices. Particularly is this impression produced by the editorial remarks of Mrs. Lillian Harman and the contributed articles of such regular patrons of the paper as R. B. Kerr, Lois Washbrook and others. The articles of these contributors are continually published without any editorial comment, and have evidently the sanction of the editorial staff of the paper. On the other hand, the editorial comment of Mrs. Harman on my last article is aimed wholly against the purely sexual aspects of my position. And this position is criticized wholly from the individual point of view of Mrs. Harman. But I miss any sign of appreciation for the social forces which I have mentioned, and which shape the bodies and minds, together with the sex nature, of men and women. And I also miss a social and historical method and standard by which all these questions are judged. Nowhere is there any sign of any appreciation for the peculiar social conditions under which this or that ideal may be the natural expression of the qualities of the majority. Everywhere throughout the paper we are offered only the individual opinions of a few individuals, who dwell upon their own peculiar experiences and tendencies and hold their own ideals up as though they were practicable for the vast majority at any period and under any form of society. The reader comes to the paper for information. He may have tried monogamy or varietism, and, not having found satisfaction, turns to LUCIFER for information, in order to find the reasons for his failure. But he finds in the paper nothing but the individual experiences of persons who talk as though they impersonated all of mankind, and as though their particular tendency were a remedy for the evils from which large masses are suffering. The reader does not find any social or historical facts back of these articles. Under these circumstances he cannot find any fundamental information.

My main object in replying to you, then, was to call attention to the economic and social facts which enter into this question. But neither you nor Mrs. Harman have taken any notice of this main point of my article. Both of you direct your objections to the mere sexual aspect, and do it from a purely personal point of view.

But aside from this main object of my article, neither of you has appreciated one very essential point of the purely sexual question. This is the fact that there is not only a sexual development, but also a mental evolution. And it is a fact, recognized by all great scientists, that there is a growing concentration of mental powers and an increasing ability to control physical desires by mental discipline. It is quite evident that R. B. Kerr, and others who share his views, always emphasize the physical portion of sex, but fail to appreciate the vital influence which a preponderance of mental affinities may exert over mere sex. In other words, they do not seem to know anything of a love whose strongest element is mental understanding and an increasing mutual elevation by mental cooperation. In such a love the sex plays a greater rôle in mental than in physical interchange. The physical sex, while naturally essential for complete satisfaction, is then under the control of the mental activity. This overwhelmingly mental love does not exclude friendship with others, but it seeks no physical satisfaction with others, because sex is here subordinate. It rather seeks to give expression to that great sympathy for all who are in need of comfort and friendly interest, a need which is so strong among those who are misunderstood, and which is better satisfied by social intercourse between people of different sexes than people of the same sex. This mental satisfaction is often far more important for the growth and advancement of individuals than physical mating with many. But neither you nor Mrs. Harman, and others who write in the same vein, make any clear distinction between this universal social love and individual sex love. At times you speak of the one as though it were the other. And the result is that one reads here and there passages which seem to imply that every individual impulse, whether it be dictated by individual sex love or by social love, must be accompanied by physical sex manifestation.

This contradictory and confusing method of reasoning shows itself in all your articles. To mention only one more illustration, just say in your last article that "marriage throughout the years is beautiful," but in the same breath you say, "Kill out sympathy, . . . sensitiveness, . . . etc., . . . and there will be left good material for a lifelong course of exclusiveness." In this way you come to the ridiculous conclusion that "the exclusive wife of years is almost invariably an intellectual imitation of her husband." The fact is that exclusive monogamy makes both husband and wife close copies of one another. To say, as you do, that the wife is almost invariably the copy would imply that women are naturally



inferior mentally to men, a position which you would be the last to admit.

No, you would not admit that women are mentally inferior to men. On the contrary, you pride yourself on your individuality. You even carry this so far as to admit frankly that your ideal of free love is not for the great mass, the "ignorant, submerged, immature." You claim for yourself and your ideal an exceptional position. And you say that neither your ideal nor mine is for those. Here is the point where I strongly differ with you. If there are any starving hearts, of which you spoke in your first article, they are certainly among those weaker members, as you call them. They are starving for food, for knowledge, for love, for everything that makes life worth living to human beings. If it were a question of offering any ideals, they are the people to whom I should go first of all, for they are most in need of them. You strong and exceptional natures are able to take care of yourselves, and in any event you would go your own way, for you are "the wise, the generous, the evolved." But I have no ideals to offer. I find only facts to study and state. I read what I see in the whole social life, and I follow the course of things among just that class whom you would least consider, as you say. And because I do, I pay more attention to the economic and social causes which make people "ignorant, submerged and immature" than to the sex question as such. For I know that, when these social and economic questions are settled right, then there will be no "ignorant, submerged, immature," and that then the sex question can be discussed and settled as it is now being settled by the "wise, the generous, the evolved." Fraternally,

Orlando, Fla., Feb. 24, 1907.

HELEN UNTERMANN.

In acknowledging receipt of the foregoing letter I remarked to Mrs. Untermann that her criticism of LUCIFER for its alleged ignoring of the economic question from the Socialistic standpoint applied, inversely, in a much greater degree to the political Socialist papers, for they, though much larger, absolutely ignore the sex question. I said that LUCIFER, though so small, has published many articles on Socialism. Also that we do not assume that our readers depend on LUCIFER alone for their literature or their ideas. Mrs. Untermann replied in the following letter:

"ORLANDO, FLA., March 14, 1907.—My Dear Mrs. Harman: I do not want you to think that I wish to misrepresent LUCIFER by my criticism of it. I fully appreciate your and your father's efforts to bring light and understanding in sex matters to others. But I realize that your strength and energy are largely wasted and scattered without apparent results, so long as you overlook the fact that mere advocacy of emancipation from sex bondage, without pointing out the way in which alone this emancipation can be accomplished, must necessarily be futile.

"The smallness of LUCIFER should not prevent you from giving its readers full light on this question. It does not take any more space to do so than you are now occupying. The sexual problem is inseparable from the economic problem. Both must be discussed in the same breath. And of the two, the economic problem is the more fundamental.

"By asking me whether my criticism of the method of LUCIFER does not apply in the opposite sense to the Socialist press, you show plainly that you overlook the relation of secondary to primary facts. The Socialist press discusses the main problem, and when this problem will be settled the sex problem will be settled with it. On the other hand, you cannot settle the sex problem at all, so long as the economic problem is not solved. All you can accomplish by discussing the mere sex problem, without taking notice of the economic problems on which it rests and of which it is but a secondary expression, is to come to some sort of a temporary makeshift, but not to any fundamental solution. For this reason the Socialist press has no particular cause to pay any great amount of attention to the sex problem. But a paper like yours, which makes a specialty of the sex problem, is missing its best argument when it neglects to point out the economic causes of the present sex evils and the way out of them through a solution of the fundamental economic problems.

"Your paper loses the best of its value if you neglect this fundamental part of your argument. The Socialist press, on the other hand, by dwelling particularly on the fundamental problem of economics, can well afford to make light of the sex problem without losing its particular usefulness.

"Now, my dear Mrs. Harman, I wish you would read my letter in a calm hour, if possible, and realize that I have not the slightest ill-feeling against you or your paper. But I have for many years diligently searched for the truth, in order to learn how to accomplish in the best way the emancipation of women from sexual and economic bondage. This searching was very painful and involved much physical and mental suffering. But when at last I acquired the understanding and saw the truth, it became my ardent desire to bring it to others, in order that they might not be compelled to go over the same thorny path which I had traveled. And I hoped to bring happiness through it to others, just as I know it has made me happy.

"I have often thought of publishing a paper of my own on the relations between sex and economic problems, in which both sides

should receive due recognition. But I always prefer to connect with co-workers who already exist in the field, rather than to run in competition against them. And so long as I can count on getting a free forum in LUCIFER I would rather support your paper than start one of my own. Your father has already suffered so much for his teaching. I respect him very highly for his courage.

"I hope that in due time you will realize the full implications of the question of 'free love,' and that then you will not fail to emphasize that there can be no truly free love until women are economically free. When you do so, we shall be able to shake hands and call one another truly 'comrades.' Sincerely,

"HELEN UNTERMANN."

Dear Mrs. Untermann: I wonder what there was in my note that gave you the impression that I had read your letter in an "un-calm hour." I do not find expressions of differences of opinion at all exciting. Do you? I can appreciate the situation of the man who couldn't say anything against either heaven or hell, because he had friends in both places! I have so many friends of so many widely varying views that if I were as susceptible as you seem to think, I would have died of nervous prostration long ago.

I think that the word "comrade" is a much-overworked word, and personally rarely use it now, though I did "when I was young;" also can exist quite comfortably without being so addressed. However, I can assure you that for many years I have realized that no individual can be really free in the expression of love or in anything else while an economic slave. And this fact is occasionally mentioned in LUCIFER, also. It does not necessarily follow, however, that Socialism will eliminate economic slavery. Perhaps so. But I'm a Misconstruer. Let those who believe it will, work for it, and show us. All Socialists do not agree in regard to what will come "after Socialism." For instance, Mr. R. B. Kerr is a very earnest and enthusiastic Socialist, has studied the question deeply, and yet does not agree with you at all in your reading of the past nor in your predictions for the future. And if the pet scheme of Mr. Kerr and of many other Socialists—State recompense of motherhood—will involve, as it seems to me it must, State control of motherhood, and ownership of children, then I'm "ag'in" it, and will rebel against the Socialistic State as emphatically as against the capitalistic State. George Macdonald says in *Liberty*: "Past and present events which cast their shadows behind prepare us for the day when public ownership of the embryo will loom as a campaign issue, and when with the first sign of maternity the mother will pass under government supervision, and the child in the full sense of the word be delivered to the State."

I am reminded of the thoughts which came to me when, as a little child, I heard my elders talking of the horrors of slavery. I was born a few years after the close of the war, and the topic was still a vital one in the earliest years of my memory. When I heard of the sufferings of the slaves I thought, "But why did they marry and have babies come? Why didn't they stop eating, and die!" That seemed a natural and practical escape from slavery, and when I heard that the Indian would die rather than work for a master, I respected him—and later I learned that the Indian is not regarded as contemptuously as the negro and for the reason that he refused to be a slave. And if I had to choose between enslavement to one man, or to a State, or death, I would choose the latter alternative.

Certainly, the "smallness" of LUCIFER doesn't prevent our giving "full light" on any question—if all that is necessary is a "Thus say I." But if the assertion that Socialism settles all things is sufficient, then LUCIFER is not needed. There are plenty of Socialist papers asserting that.

I do not know how long you have read LUCIFER. It has been sent to you for about six months. I have been acquainted with LUCIFER for more than twenty years, and I do not agree with you that our work is "wasted and scattered without apparent results." Results quite apparent to me well repay me for all that I have done. And as I previously remarked, LUCIFER has not ignored the economic question, and has not even ignored Socialism. (Probably half the subscribers of LUCIFER are Socialists, by the way.)

You assume that contributions necessarily have "editorial sanction" because they are published without "editorial comment." It seems to me that even six months' reading of the paper should have been sufficient to prevent any such impression. We assume that our readers have enough intelligence to do their own thinking, and do not consider it necessary to point out all the points of disagreement. The editor was imprisoned for the publication of an article criticizing his work and opinions.

Mrs. Wainwright does not advocate variety. I have published articles by her that contained many statements which I do not endorse. Mr. Kerr and I have disagreed in regard to many points;

but that does not detract, in my opinion, from the interest and value of his communications. He gives us food for thought. Our failure to arrive at the same conclusion is immaterial. As to myself, I have never said in *LUCIFER* that I am a varietist nor a monogamist. I am neither "ist," either in theory or in practice. And when you say that you find passages in my writing which "imply that every individual impulse, whether it be dictated by individual sex love or by social love, must be accompanied by physical sex manifestation," you find something which is nonexistent. I have never either written, said or thought anything of the kind. My objection to the conventional marriage ideal is that it is as a broken reed on which deluded victims lean. The marriage license gives a false sense of security; "impulses" are yielded to, the helpless little ones come—the "starving hearts" and "starving stomachs" of the creators of unrestrained impulse in conventional "monogamic" marriage.

You are mistaken in assuming that I am unaware of the existence and the importance of mental and emotional attraction and satisfaction, and of the possibility of control of physical desire by mental discipline. But these are equally desirable whether one loves one or more than one. Mental and emotional attractions may be enjoyed with or without physical relations, and self-control is desirable at all times and under all circumstances. But if one believes that it is absolutely wrong to love more than one, then all expressions of interest or affection should be carefully guarded.

If you want to publish a paper you should not refrain from doing so because of fear of "competition." I believe that all advanced-thought publications are really co-operators, and the more there are the better for each.

Personally, I wish I could feel that *LUCIFER* is an unnecessary publication—or at least that my work on it is superfluous. I like the work, but I like home work better. I succeeded in convincing myself, about three years ago, that I was not needed in this work, and let go, and had a few months of uninterrupted domesticity, but then "our friend the enemy" took a hand and attempted to suppress *LUCIFER*, so I had to get into the harness again. And now goodness knows when I shall be able to let go. Not till I die of old age, I suppose. Maybe I don't accomplish much, but I feel better satisfied with myself when I do what I can. But every time I buy a ready-made garment for the baby or buy a loaf of baker's bread for the family, I amathematize the necessity!

This is not intended to be a complete reply to your letter, but only a few thoughts which occurred to me as I read it. I will publish an article by Mr. Kerr which has been here about two months awaiting insertion. I think your letter and his are of special interest, giving as they do the widely different views of enthusiastic Socialists. And if Socialism is to "settle" the sex question, I wonder in which way will it be settled? Yours cordially,

LILLIAN HARMAN.

## VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our home. The Lake street electric and Paulina street cars also pass within a block of our residence.

To the Editor: Money is a medium of exchange. Gold money in America is less useful than paper money. Gold money for use is of imaginary value. Lead in its proper place and for use, pound for pound, is of more value and of more use than gold. Little gold is of any use or value only in imagination. Paper money to greater value can be conveniently carried, provided a person has the money to carry, from place to place. Gold money melted can be restored to money shapes. By heat lead and gold melt and are changed into lumps. Lead pipe melted becomes the value of lead per pound, the same with coined gold, gold rings, etc.—J. F. Hill, 15 Isabella street, Boston, Mass.

Dear Mr. Harman: Enclosed please find amount for the following-named books: "Parental Rights and Economic Wrongs"; "The Old God and the New Humanity"; "Marriage is Free Society"; "The Strike of a Sex"; "Up-to-date Fables." I have received a number of copies of *LUCIFER*, which some one has kindly sent me. I read and enjoy each copy. I am in sympathy with *LUCIFER* and its followers. I know of your unjust imprisonment. You, like the Socialists and all other brave and unselfish reformers who have ever raised their voices against a popular wrong, have been persecuted by the ignorant and prejudiced; but your light will shine. Every knock is a boost. I shall subscribe for *LUCIFER* before long. I contribute nearly all my spare money to the cause of Socialism. You know of our late trouble in the imprisonment of Meyer, Haywood and Pettibone. I have long wished to help your cause and shall whenever I can. Accept my hearty congratulation for your release

from prison. May you prosper and your cause flourish.—Lizzie E. S., Uvalde, Texas.

Mr. Moses Harman: Inclosed you will find 40 cents in stamps for one copy each of "Up-to-date Fables," by R. B. Kerr, and "Our Worship of Primitive Social Gossamer," by E. C. Walker. Also, if you have a catalogue of the publications you have on the sex and free speech problems, I wish you would send me a copy. I have already purchased some books which I read of in *LUCIFER*'s columns, but doubtless you have many more. Also, if you can secure me a copy of Grant Allen's "Woman Who Did," I shall be grateful. I have found it impossible to secure a copy. Perhaps some of your readers may have a copy they would loan to me. Also wish you would tell me when my subscription to *LUCIFER* expires, so I may renew at an early date. I enjoy reading it and would not miss a single number.

May your present rest enable you to store well from nature so that you may for years to come help the great work you are doing for the sex.—I do not say my sex alone, for what injures one injures the other. Yours for freedom and health.—Maudie Wooden Kitchell, New York.

Mr. Moses Harman: Inclosed find 25 cents, for which please send me "The Old God and the New Humanity," by Winwood Reade, and "Our Worship of Primitive Social Gossamer," by E. C. Walker. I saw those books advertised in *LUCIFER* of March 14, the copy of which was handed me, I not being a subscriber to it, and not very likely ever to be, either, for I do not agree with your ideas on the subject of marriage, and variety of loves, and children by any man whom a woman wants for the fathers of her children. Your ideas are too much on the line of animal propagation, and, of course, that cannot possibly be conducive to morality and to the best interests of women and their children, and that is why I do not agree with you. However, I would not if I had the power put a stop to your disseminating your ideas or of publishing them, or confine you in prison; but I believe that those who fall victims to your ideas should be incarcerated in lunatic asylums, for only weak-minded persons could accept your ideas of "variety" or "free" loves, as I understand your ideas by what I have read in a few copies of your publication which were handed me. Of course, you may, as some orthodox people now claim I am for having left the church of my fathers, believe that I am myself weak-minded, etc., for expressing myself as I have on your ideas advocated in your publication. But I believe in striking straight out from the shoulder at anything that appears to me to be contrary to common sense and to the best interests of morality and virtue and manly responsibilities to women and helpless children.—John Huasney, Atchison, Kan.

To the Editor: My friend, Miss Israel, at twenty was hale and hearty, beautiful and strong, but poor and an ardent advocate of Free Love. She worked in a printing office, holding a case on an evening paper, and earned her \$15 per week. One day it fell to her lot to set up an ad. announcing for the following Thursday evening a charity concert by home talent. She wanted to go so she could hear the singing and playing of some of her friends, and she half-way hoped that some young man among her acquaintances would ask her to accompany him. But on account of her pronounced views on the sex question she was fully aware how slender her chances were for having congenial company for that particular evening. If it had been the custom of the country to allow young ladies to invite young men to accompany them to places of amusement she surely would have asked one and cheerfully paid his way, simply because she did not like the idea of reserving a seat where she might be surrounded by entire strangers. But the evening for the entertainment arrived without an escort showing up, so she went alone.

After the concert was over and as she was leaving the hall a young man whom she had casually met on previous occasions stepped up to her rather briskly and asked the privilege of seeing her home. In her surprise she told him that, inasmuch as she had come alone she could also return alone; that she had no fear of being harmed, although she lived well out in the suburbs. He insisted that it would afford him great pleasure to be in her company and to assure himself that she was safely at home. To which she replied that if it afforded him any pleasure she preferred not to rob him of it, and permitted him to accompany her. Having arrived at the young lady's home, she walked through the gate, closed it behind her, turned and faced the young man, who had tried to follow her in. Not wishing to appear harsh or severe, she conversed for a little while longer, but soon suggested that it was time for her to turn in, as she was in the habit of rising early to assist in the preparation of breakfast and be at the office by 8 o'clock. Whereupon her escort wanted to know why he might not accompany her. She simply asked him: "What for?" Which he answered by asking: "Aren't you a Free Lover?" The reply was: "I am; but what of that?" His last question as well as last remark was: "Well! don't you practice what you preach?" Now was her opportunity to squish the young man, and she did it by saying: "I surely do, but I don't love you. Good-night."

Here is a fine example of what a thoroughly emancipated woman can do with a man fully her equal in physical as well as mental powers. Instead of considering herself insulted and running away, as 99 out of every 100 would, they should stay and argue it out, and ever thereafter meet the vanquished individual with a smile.—C. H. W., Duray, Colo.

We ought to regard books as we do sweetmeats, not wholly to aim at the pleasantest, but chiefly to respect the wholesomest; not forbidding either, but approving the latter most.—Pistarch.



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WHOLE NO. 1090.

MOSES HARMAN.

By James Armstrong.

When Moses Harman was convicted and sentenced to the penitentiary for the crime of giving free expression to his noblest thought, he told the court and jury that he not only did not hate them, but did not even blame them: "I was thinking of this when the following lines were written:

He is not great who hates his fellow-men,  
For greatness walks abroad where all may see  
Its beautiful form and glory in the strength  
Delighting in itself for others' good;  
Whilst hate—the venom'd fang of ignorance,  
Still going on its belly in the dust,  
Must strike the best it can in self-defense.  
And like the snake whose body hides itself  
In various hue of things 'mongst which it lives,  
Hate hides its hideous head in prejudice,  
And custom sheathes its deadly treachery.  
The man who hates his fellow-men is near  
The snake, as he who hates himself is near  
The gods. For love distinguishes the great  
From little men, as speech ourselves from brutes.  
The race that hates a race is weak;  
For hate is fear, and what do giants fear?  
What fears a giant race in other men,  
Unless, indeed, it is a giant, too?  
And if it is, what shall such fear avail?  
What fears a giant soul before the throne  
Of Love, where Murder, rob'd and crown'd, is King?  
What fear is his, unless the fear to be  
A fraud—to let his soul destroy itself?  
The virtues of the great of soul are these:  
Courage and love—courage to meet all odds,  
And love to overcome all prejudice.  
Proud, selfish hate we share with every brute.  
Courage and love—with them alone we may  
Make good the universal human boast  
That man himself is nobler than the beast!

### SEX PROBLEMS NOT SOLVED BY ECONICS.

By Gordon Dietrich.

In LUCIFER No. 1089 Helen Untermyer emphasizes the conventional statement that the problems of sex can only be solved through the solution of economic problems. Such statements are repeated so often that it appears strange that those who make them do not stop to consider what elementary relation, if any, the phenomenon of sex has to the normal circulation of our economic social blood.

Economic problems are factors of a social organization, and sex is an expression of one of the fundamental principles of life, so that the two have no more primary relation to each other than a lonely robin has to the coming of spring.

It is now a well established scientific fact that the social units as well as all living beings are propagated through a process of cell-division; and that cell-division is merely an expression of ego-growth and maturation of the parent. Propagation, therefore, is a process of cell-division.

It is also a scientific fact that, through the metabolic tendency of one being to become better nourished than another being, all living units constantly tend to become divided into the well-nourished anabolic female class and the less-nourished katabolic male class, and this causes the phenomenon of sex. With their respective sex maturity, undivided beings—such as egg and sperm units—gradually reach a point in their living process where their life must end in death, if something does not occur to restore the process back to a growing equilibrium. Thus sex maturity carries the living organisms toward a point of death by two opposite paths: one by an overfed

anabolic stagnation, and the other by a katabolic exhaustion; and this fact causes a nutritive, or metabolic, attraction between the two. The fertilizing union resulting from such attraction can therefore only restore a growing equilibrium within the new stem unit, and thus fertilization is only a life-saving act.

In "The Dynamics of Living Matter," published by the Columbia University Press, Professor Loeb, the author, has clearly demonstrated that fertilization has only a catalytic chemical effect upon a living process, and that it is therefore only a life-saving act and not a life-creating act. He shows how the fertilization of sea urchins' eggs may easily be accomplished through the catalytic effect of a special salt solution in which they are placed. Both the male and female germ units of other species have also been restored to a growing equilibrium through an artificial process. A chemical catalyst acts from a distance or through its mere presence without effecting a direct chemical union with the substance acted upon. Thus fertilization may be accomplished, and is in fact the normal process in a large number of the lower species, by the mere contact association of one living unit with another unit without a complete or even partial assimilation of the two into one.

Now, from the fact that propagation is merely an expression of cell-division, and from the further fact that fertilization is only a life-saving act and not a life-creating or reproducing act through the union of so-called "sex elements," it is clearly evident that contact fertilizing association (expressed only in sexed germ units and the higher aquatic and land animals) is purely the result of an impulse within the individual unit to regain a fertilized life, and is not caused by a reproductive impulse to perpetuate a species. All of the recently discovered facts of biology clearly demonstrate that the entire phenomenon of sex, including the impulse and act of fertilization, the supplying of embryo food within the egg and during gestation, and the gradually developed impulse of contact association among higher animals, has been caused by the anabolic and katabolic tendencies of the living process, and so these sex expressions are only secondary factors of propagation or reproduction.

Thus the entire factors of the sex problems may be resolved into this question: What constitutes a normal fertilizing association and how can the social units obtain the highest degree of fertilization? Or to state it in a different form: Sex being an expression of metabolism, and not of the propagating process, the entire problem of sex is one of how to maintain a fertilized metabolic life.

Economic problems are only factors of a social organization and can therefore have no elementary relation with a proper or improper fertilized life of the units composing that organization. Even if the social blood of dollars and cents, bread and butter and proper raiment would flow freely and equally through the whole social body the question of a normal, healthful fertilized life would still be unsolved. Those modern sociologists who dogmatically advocate economy as a specific "cure-all" should remember that bread and butter problems are not all the problems of life; that the phenomenon of sex is an expression of a basic principle in life; that fertilization revives, restores, saves life and seeks to maintain a normal healthful metabolic equilibrium within every social unit; and that only as a high degree of fertilized life is maintained in these units will the offspring propagated by cell-division possess that same high degree of fertilization.

Even if we reach our highest ideal in a social organization, LUCIFER and those who are working in the interest of sex reform will still have a great task before them in teaching humanity how to obtain and maintain a high degree of fertilization.

## ANN MEDITATES.

I never saw a newspaper displaying a daily cartoon and carrying a daily editorial to complain that school teachers had too little pay, or women too little influence on the school board.

"He who enters on love is a candidate for the monkey-house," says Brother Elbert, of East Aurora, which is in New York. Loud amens from the orthodox corner. Alack, had he put the pronoun in the feminine what loud walls should we not have heard about "denatured," "unsexed" and "monstrous" women!

A dozen men and women pushed and knocked one another about in an effort to get in and out of one door at the Fair store. When a man came along and opened the other side of the door they heaved great sighs of relief and fell right in behind him. Why did 4,000 human beings use to sit open-mouthed in the Auditorium to hear John Alexander Dowie announce he was Elijah III?

"Take ye no thought for the body, therefore, what ye shall eat and what ye shall wear." And then think of how those good Christians looked on Easter Sunday morning.

A group of students listening to a philosopher commands our respect; but when we find men claiming that their particular creed holds all the wisdom of the ages, and then behold them going about their daily work without paying the least attention to the principles this creed contains; and when we further see that they revile all those who do not chance to be of a mind of them, and that they honestly believe the sun never shone and the human heart never beat kindly before they got around to tell us how to live—why, how can the most charitable of us help despising them for a set of ignorant and foolish bigots? "For if your faith be in vain, then are you the most wretched of all men."

A farmer and his son were wrestling that they might pry a big rock out of a wheat field. "Destructive criticism," yelled a man on the fence; "what will you put in its place?" But I suppose something grew there when the stone was toted off.

"The rock of our salvation"—very hard, very much in the way, affording no foothold either for great trees or for fragrant flowers. If you sit long enough behind it, where the great jolly sun cannot look at you, perhaps you can extract a notebook from your pocket and tell us something new and comforting next Sunday morning about hell.

"Ye are the salt of the earth." Salt, excellent for embalming purposes, is good for living men only in the smallest doses. Rub it into a wound and you have a fine test for stoicism; put it on the flowers of life and you have killed them; empty it into the clearest stream and the thirstiest of travelers will pass by.

A priest is a shepherd and he has a shepherd's crook. When he perceives any threatening symptoms that the sheep may get through the fence into a better pasture, where peradventure they may not be accessible for fleecing, out comes the crook, and under penalty of everlasting hell he hanks them back again.

When there was a prospect of fighting at the front Jacob stayed behind and wrestled with an angel. Dear, dear, how like a Jacob is the church!

If man is such a barbarian that he is restrained from murder and pillage only by the feeling that his conduct will displease his Father, whom he loves, then Christianity is a good system. Better for civilized folk seems to me the stoic school of philosophy, which assigns reasons instead of exacting blind obedience, utters no threats of hell-fire, and has never made any topographical surveys of "mansions in the sky."

Once I saw a woman intoxicated in a street car. She had just come out of the Hiawatha Garden, and she waved a wine glass in either hand, loudly ejaculating, "Lieber Gott, why did I take them mixed, and who will care for mother now!" The sight was not exactly edifying, as it were; but just behind the disorderly one I saw a woman standing in the aisle, with vulgar curiosity, leering malice, and joy in the misfortune of another writ so plainly on her face that I forgot my disgust at the one spectacle in unspeakable displeasure at the other.

And now cometh the Rev. William Quayle and allows that Goethe was a man with sensibilities like leather, and a deadened

soul. Goethe, my dear William (and you ought), had a mind so keen and marvelously complex that it intuitively accepted great facts which science had not demonstrated in his time, and some of which have not yet percolated into the philosophy of the clerical. "All my life," said he of Weimar, "I have meant honestly toward myself and others, and in all my earthly actions have looked to the highest. Let us remain untroubled about the future." He died, as he had lived, this great world-thinker, seeking for more light. He's dead, William; furthermore, were he alive today he would not be sitting in the congregation of the righteous in your church; hence, us with the coals, let hell be unconquered! But by any strange coincidence should Charon in the ultimate hereafter chance to paddle you across the Styx in the same boat with this "dead soul," take along some ballast, reverend sir,—putting it, of course, in whichever particular end of the boat it happens to come in handy!

Contineth Brother Quayle, regarding Herbert Spencer, "His calm assurance of surprising superiority, his hopeless unconsciousness of divine things, puts me at zero in a second." Quite so, brother; yea verily, Ann will agree with you that you have gotten into the right place for once, but why proceed in the next sentence to say, "Their (Goethe's and Spencer's) egotism was colossal enough for anything!" Herbert Spencer and Goethe were men who "knew not and knew that they knew not," and thus, according to Pascal, they had attained the highest point of human reasoning. Beloved, in the matter of egotism, is there ever a sensation as of a beam troubling your right eye?

Only little men will hand themselves together in subscription to a creed of fixed ideas formulated by dead men, according to which creed they pass judgment on the actions of other men; such an association of men can never grasp a great new thought, and so they form a part of the dead mass through which all progress makes its way by slow and painful toil.

Senator Beveridge informs the readers of the *Saturday Evening Post* that the Christian Bible contains the story of the development of "the only divine religion known to man!" Behold what mental giants are these who make our laws. Oh, the unspeakable blasphemy of the gentleman from South Carolina, who says to hell with some of the productions of the gifted ones!

The Rev. Alexander Allen, who writes paradoxes about "freedom in the churches," does not deny the "miracle" of the virgin birth. Believes he also in the story about Danaë, which methinks is better suited to our own times? What is his opinion about the miraculous birth of Minerva, who sprang full-armed from the brain of Jove? The suffragists give this latter tale odds of no less than ten to one over the rib story, backing their preference by the orthodox assertion of the scientist that woman was made first. What, pray, is the voice of the clergy in the matter?

In 1892 the *Times* spoke thus of Mr. James Herne's play, "Margaret Fleming," which was then given in Chicago for the first time: "The author seems never to suspect that its argument goes necessarily on the theory that the restrictions and limitations of marriage as we know it rest, in the last resort, on the old idea of ownership of the wife by the husband, with the power of repudiation, even of life or death. Is Mr. Herne quite aware of the logical consequences of this theory? At least so far as that there can be no possible remedy except one that must involve a radical reconstruction of society in respect to the world character of marriage. This is the pet theory of that class of cranks called free-lovers." Perhaps the profound mind of the *Times* editor accounted in some way not yet known to common folk, for the wearing of a ring about the finger and the ticketing (either by the decorations in the hair, the style of the toga, or the particular prefix before the name) of women as "taken or not taken." The mind of the "crank," however, has not yet become evolved so that it can perceive any other reason for those mysteries; nor, we should judge, had that of Wagner, since the "Curse of the Ring" figured so largely in his music dramas. By the way, how many visitors to the opera perceive this point in the great works of the externally orthodox and proper Richard Goethe, too, knew no better, at what one might suppose to be the discreet age of sixty, than to produce a book on elective affinity, which classes him most plainly with the cranks! But fear not, O immovable worshippers of the god of things as they are! the time is indeed far distant when these curious ideas will percolate through the cranium of our good Theodore, who adviseth about all things

well, but will work up under the headgear of the Rev. William Quigley.

Adler, in his brochure entitled "Shall Ostracism Be Used by Religious Societies in the Struggle Against Public Iniquity?" takes the position that the "free-lover," while well-meaning and under the impression that he is in advance of the procession, is in reality a nuisance to society, and should be rewarded with the Boston strike and the Franz Josephland shoulder until he repenteth and climbeth back into the band wagon. Same old story, Brother Adler; Galilee is a well-intentioned man, and no doubt thinks his theories an improvement over those in circulation among the respectable; nevertheless, holds he still stubbornly to the opinion that "for all that, the world does move." What he! bring out the red-hot tweezers and the rack, and let us give his arms and back a yank that we may straighten out his soul!

Professor Thomas, of the University of Chicago, says that heightened nutrition and favorable circumstances produce an increased proportion of females in the human race; and he further adds that love affairs with which the clergyman has nothing in the world to do also seem to have the same effect! Really, we are considerably astonished that up to this time no one has yet thought to call this gentleman a graduate of the devil's school; and right respectfully do we commend him to the attention of the Rev. Dr. Parkhurst and Brother Anthony of New York. I never knew a scientist yet who was a "moral" man.

What do you think the public librarian would do if you were to ask him for a copy of St. Huxley, or the latest edition of Holy Haeckel? But if they do not contain more truth and beauty than the collection of myths which stands boldly out on the shelves of the reading room, labeled as a "body" book, Ann will cheerfully devour the only bonnet that she has.

#### EGOISM VS. ALTRUISM.

By M. Mason.

Why should folks prattle about altruism, when upon close analysis all our acts can clearly be traced to pure egoism? When we are caught in the act of doing a good turn to a fellowman once in a long while we are anxious to brag about it and call it by the high-sounding name of altruism, as if there really were such a thing as absolute sacrifices for others without the simultaneous gratification of our ego.

When relieving or helping our neighbor, we consciously or unconsciously, relieve our own painfulness at seeing him suffer. People call this philanthropic benevolence. It sounds so beautiful, you see. But why not call a spade a spade!

Of course, there are two kinds of egoism—animal and human. Canibalism is an example of the purely animal egoism in the primitive savage. Martyrdom for an idea or the common good is the truly noble human egoism.

Was society organized by altruists anxious to devote their lives to others, or by plain egoists striving to benefit themselves? We are fast learning to know that in order to live a peaceful and happy social life we must let others live likewise. Else our own effort will fail also. War is hell for the victor as well as for the vanquished, and in the end even the winner of the strife is the loser. Hence it is that war is becoming a thing of the past.

Man is not good and avoid harm, not to please a deity, a sovereign or society, nor because of the fear of a Godless, the drastic law or social ostracism, but because he will deem it to his own earthly egoistic interest—whether physical, intellectual or spiritual—to do so. It simply does not pay in the long run to down your fellow man or to live in constant discord with your next door neighbor.

Is there a man who does not feel happy when making his beloved happy or when helping the helpless? Do good because you desire to be good and true to yourself. Here is a motive which is inherent, eternal and in full harmony with the first law of organic nature, the law of self-preservation. Do harm, and everybody's hand will be raised against you. You may gain for the moment and materially, but your soul, your conscience will suffer. Your peace of mind will be gone. Your sleep will be disturbed by heavy dreams and you will be unhappy because afraid.

I like the rational human egoist. He does all the good he can not because of any hypocritical duties to God, to society or any other external, inflated and high-sounding abstractions, but because of an innate conviction of self-gratification. When he sees any living

thing suffer it hurts him. Unconsciously he puts himself in that being's condition, and in order to quiet his own pain he hastens to relieve the other's.

There is no room among us poor mortals for Nietzsche's uber-mensch, Spencer's altruist or Jehovah's saint. We do not strive to "angelize" the mass, but simply to evolve and elevate the genus homo to his proper position spiritually as well as intellectually.

#### SHOCKING MORMON EXAMPLE.

By L. H. Dana.

Some time ago, when we read in *The Philistine* (which is published in East Aurora, which is in New York) an article comparing Mormonism and our own social system, not altogether to the detriment of the former arrangement, we said on the spot that Elbert Hubbard was wrong, as usual; and now that we have refreshed ourselves with Senator Burrows' recent attack on Reed Smoot we are sure that he was.

The Mormon church, says Mr. Burrows, places itself above the laws of common decency; and he pictures President Smith "sitting in the home of his fifth plural wife, rocking the cradle of the latest illegal offspring of his debauchery and crime," thus "degrading womanhood, debauching public morals, and striking at the Christian civilization of this age." Really this is extremely shocking of President Smith; he should rather initiate the example of some worthy non-Mormons among us, who never in their lives were guilty of rocking the cradles of their illegitimate children or of doing anything for their support; who implicate one woman in the sight of the world and then marry another; or who desert their wives and families as soon as they discover that it costs some self-denial and labor to support them. An inspection of the first page of our morning paper will readily convince us that no cases come to light nowadays of double lives and plural marriages outside of the Mormon church, and it is equally evident that the degraded women who are to be seen upon our streets are the victims of Mormon immorality. Little had we suspected it before, but now, in the light of Senator Burrows' speech, we know that it must be so.

However, were we of an inquisitive turn of mind, we might perchance, refusing the comforting solace of platitudes, make a few earnest efforts to find out how it happens that woman under our present "Christian civilization" is so frequently forced either to live a life of humiliating dependence, which offers no outlet for her natural abilities, or else to work for an inadequate wage, so that we often behold her going about these cold days insufficiently clad, and can guess by her thin cheeks that she has not enough to eat. This frail being is too delicate, we learn, to vote, but by no means too much so to starve or to stand upon her feet behind a store counter a trifling matter of some eight or ten hours every day. Who is to blame for this pitiable condition of affairs? Can any reasonable person question that the entire fault rests with—the Mormon church?

Doubtless Mormonism is also responsible for the shocking injustice portrayed in one of our popular modern plays, "Mrs. Dane's Defense," where the central figure is confronted by a judge during a court case, compelled to admit that she has led an irregular life, and then, although she was about to marry the man she loved, forced to flee into obscurity and "innocuous (or noxious) domesticity." How many men, we venture to wonder, would be delighted to meet this inquisitive gentleman of the bench? Beyond question, however, he would have terrors for—none but Mormons.

Who are they that ostracize Gorkys and George Eliots, subject to rigid divorce laws, and fraternize with those who some half-dozen times or so have taken advantage of lax ones? Oh, fie, fie upon the lack of logic of—the Mormons!

Who was the author of a sentence we read a few days since in our newspaper about women with *dead futures* and men with *dead pasts*? Was a more damnable, disgraceful, heartless line ever penned? Down with the shameless disciple of Joseph Smith who wrote it! Alas, it is all too apparent that the Mormon is indeed the root of all evil! Let us confront him with a few of our charitable, consistent and highly "respectable" Gentiles, so that he may see the error of his way, hang his disreputable head and die of very shame and self-contempt. Nothing is lacking to bring about the millennium on earth but the stringent enforcement of the laws against Mormonism.

"Unless individuals are permitted to reflect and communicate their sentiments upon every topic it is impossible that they should progress in knowledge."—Wortman.



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## LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFEROUS—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

## LETTERS FROM THE EDITOR.

LOS ANGELES, CAL., April 8.—Dear Lucifer Friends: Just a few lines to let you know that you are not forgotten. I seem to have lost the knack, or the habit, of letter-writing. Have been so wrapped up in the work of getting the Los Angeles Eugenic Society properly on its feet that I seem to forget that I owe any duties to the home office or to the readers of LUCIFER generally.

After the two public meetings at Mammoth Hall, on the 12th and 22d of March, we have held two successful meetings at Symphony Hall, a more expensive place of meeting, but attended by a different class of hearers—at least such was the opinion of those who advocated the change. Desiring to reach all classes of people in the City of the Angels, it was believed worth the risk of financial loss in the matter of hall rent. Not having the report of the secretary of the club, I cannot say whether there has been financial loss or not. Wednesday eve of this week we are to have another meeting at the same place. The subject of discussion as advertised by cards and by Sunday papers is as follows:

### "PLEADS FOR THE VOICELESS UNBORN."

"Come to Symphony Hall Wednesday evening, April 10, to help solve the problem of the ages: How to secure a sound mind in a sound body, through a better knowledge of eugenics, the greatest of all sciences; incomparably more important than mathematics, politics, economics, physics, metaphysics, or any other science taught in schools or colleges.

"Knowledge the only savior; ignorance the only devil. Compulsory ignorance of eugenics the worst of all civic crimes.

"First address by Moses Harman, of Chicago. Professor Edgar L. Larkin, honorary president of the Los Angeles Eugenic Society, and several other well-known speakers are expected to follow. All are welcome."

Among the speakers expected to take part in this meeting is Professor William Windsor, well and favorably known to many of our readers. Few if any public lecturers and writers of books are better equipped for the work of spreading the gospel of eugenics than is our old-time friend and generous helper, William Windsor, author of "Loma" and several other books of national fame, and one of the most scientific and successful delineators of character through phrenologic readings I have ever known.

Besides the public meetings in the interest of the newly-formed (or forming) Los Angeles society of eugenics we have held three parlor meetings that have been well attended by those who have given their names as prospective members.

As usual, I have postponed writing home until the last moment, and therefore, in order to get this line, together with a number of

selections for LUCIFER's columns, into the mail by time for next issue I close for this time.

M. HARMAN.

P. S.—I have received several invitations to hold meetings in California towns. Among these are San Diego, Santa Barbara, Santa Cruz and San Francisco. If there are other points between San Diego and Seattle, Wash., at which it is desired that I shall stop before returning to Chicago I should be glad to hear from friends and readers of LUCIFER at those places. Still address me at 425 East Forty-ninth street, Los Angeles.

M. H.

LOS ANGELES, CAL., Sunday, April 14.—And still another very successful mass meeting at Symphony Hall was held on Wednesday evening, April 10, in the interest of the Los Angeles Eugenic Society. Successful as to numbers in attendance, and as to interest in the subjects discussed, and in the additions to the roll of members. The first speaker on the program was the editor of LUCIFER, who read the poem entitled "The Fence and the Ambulance," the closing lines of which are in these words:

"Better generate well than reclaim them when old;  
For the gist of this matter is seeing  
That to rescue the fallen is good, but 'tis best  
To hinder such people from being.  
Better close up the source that generates crime  
Than deliver from dungeon or galley—  
Better put a stout fence round the edge of the cliff  
Than an ambulance down in the valley."

The rest of the forty-five minutes allowed him by the president of the society, Dr. Ada Herman-Patterson, was taken up in giving selections from the essay entitled "Motherhood in Freedom," and in comments thereon. Then followed a twenty-six minutes' talk from Dr. William Windsor, the best known and most successful delineator of character, from the phrenological standpoint, since the demise of O. S. Fowler, that the United States has yet produced.

In many respects I regard Dr. Windsor as the superior of his great predecessor in this field. His philosophy of life strikes me as an improvement upon that given us in Fowler's books—broader, deeper, more inclusive, more satisfying. Those of our readers who have read the book "Loma"—the traveler from Venus who slid down on a ray of light from his native home in the sky, landing in Lake Michigan at the foot of Van Buren street, Chicago, just in time to save from drowning the heroine of that story—will remember that Windsor adopts the theory of Samuel T. Fowler in regard to the origin of celestial and terrestrial phenomena; the central plank or keynote of which philosophy, as I now recall it, is that the universe consists of matter and space, and that all the operations of nature, physical, mental and psychic, including, of course, everything human, subhuman and superhuman, are the result of a conflict between matter and space—matter being magnetic and warm, space electric and cold—a condition of perpetual war between the two poles of being, variously called gravitation and levitation, condensation and rarefaction, inertia (fixity of form) and change or mutation of all form.

Dr. Windsor began his talk by saying that when a boy he often regretted the fact that he was too young to take part in the great conflict for the emancipation of the negroes of the Southern States, but after reaching manhood it was not long before he became convinced that a far more important conflict was yet in store for those who loved freedom and hated oppression than was that waged in behalf of the enslaved Africans—namely, the battle for the emancipation of women and children from the tyranny of masculine domination, the despotism of man-made laws that put the woman and her children in the almost irresponsible power of the husband and father.

Dr. Windsor paid me the high compliment of saying that my teaching, through LUCIFER and its pamphlets, had first roused him to a sense of the horrible injustice done by our falsely called civilization to the so-called weaker sex, and to infant children, by treating them as property, as chattels; adding that whatever of success in life he has hitherto achieved he owes to me more than to any other man. The remainder of his twenty-six minutes was taken up in telling the audience something of what he believed the best methods of teaching eugenics, and what the outcome would be of the present agitation for larger liberty for women and better instruction for children in this bed-rock science, the science of sciences, how to create a better race of human beings.

The last speaker of the evening was Dr. Price, a lady physician, of the Naturopathic College of this city, who gave us quite an interesting talk upon race-culture from the standpoint of the phy-

science and physiology. Her remarks were in the nature of a criticism, in part at least, and as her paper is expected to be made the subject of a reply at our next meeting a further report thereof will probably appear in these columns later on.

Again I ask the forbearance of the many friends whose letters I have failed to answer. So many calls are made upon my time and strength that letter-writing is postponed to a more convenient season. "The spirit is willing but the flesh is weak."

Among recent cards is one from Lois Walsbrooker, saying that she has been quite sick since I saw her last in Chicago. Few if any of the pioneers of eugenics deserve better of the Liberal public than does Lois Walsbrooker, and in closing this brief letter I bespeak for her a kindly letter from each of her old-time friends, as well as from all who know of her faithful work in humanity's behalf, and when writing to her I ask LUCIFER's friends to remember that in her old age and feebleness she has no income except from the sale of her books. Letters sent in care of the Douglas Printing House, Chicago, or care of LUCIFER, will reach her.

In haste, but cordially and hopefully,

M. HANMAN.

#### LETTERS TO LOS ANGELES MEETING OF PROTEST.

The following is the list of letters sent to be read at the Los Angeles mass meeting of protest, held at Mammoth Hall, March 12, 1907, but which, on account of the lateness of the hour—after the speech-making was done—were not read. But at what may be called the adjourned meeting of protest, held in the same building on March 22, these letters were read, in whole or in greater part, by the president of the Los Angeles Eugenic Society, Dr. Ada S. Patterson, who is an excellent reader and who made very appropriate comments upon each letter.

This list should have been sent home for publication some weeks ago, but by a strange oversight was not sent: B. O. Flower, editor *Arena*, Boston; Dr. Alice B. Stockham, Chicago; Edwin C. Walker, New York; Dr. J. H. Tilden, editor *Staffed Club*, Denver; Parker H. Schramm, editor *Townsmen*, Chicago; Bolton Hall, New York; Rev. Walter Henry McPherson, minister and teacher of the People's Church, South Chicago; Elbert Hubbard, editor *Philistine*, East Aurora, N. Y.; M. R. Levenson, M.D., Ph.D., M.A., author and publisher of books on vaccination, etc., New York; Lucinda B. Chandler, Norwood Park, Ill.; Rev. J. M. A. Spence, minister People's Church, Aurora, Ill.; George K. Bowen, Elgin, Ill.

If any names have been omitted from this list that should be included therein the writers will please let me know. With my usual forgetfulness, and an account of press of other matters, it is quite possible that some have been overlooked and mislaid.

Though late about it, I desire in this public manner to return sincerest and most heartfelt thanks to the writers of the forementioned letters for the great kindness conferred on myself personally and also upon the committee of arrangements at the mass meeting, as well as upon all who took a sympathetic part therein, whether as speakers or auditors. The second meeting at Mammoth Hall, though not equal to the first in numbers present, was well attended and even more earnest and enthusiastic in its endorsement of the sentiments expressed by the speakers and by the writers of the letters read.

M. HANMAN.

#### WHAT THE "OBSCENITY" STATUTE MEANS.

On page 29 of *The Light* for January, Dr. Sylvanus Stall says:

"The law as it now stands, if logically enforced, would brand the Bible as an obscene book; scarcely a single person in this convention would escape the penitentiary, and Jesus himself, if he came to Chicago or New York, could be arrested and successfully imprisoned. . . . No wonder that the statue of Justice holding the scales in one hand is represented as totally blinded by a bandage which covers both eyes."

On page 31 the doctor says:

"Today a man may deliberately murder his wife by a series of sanctions and wrongs; he may bring to his own home disease as the result of his own impure life and deliberately infect his own wife with a disease which is now annually sending many thousands of women to the dissecting table for surgical treatment of the most serious nature and which is causing the death of thousands of pure, innocent and unsuspecting wives; and yet the law makes it a crime for the physician who treats the husband to warn the wife by a single suggestion, and judges the husband as acting within his marital rights, and even here in Chicago sends a man to the penitentiary for a series of years who dares to call public attention in printed form to such a fact."

*The Light* (La Crosse, Wis.), from which magazine these paragraphs are reproduced, is the official organ of the National Purity

Federation, of which association Dr. Sylvanus Stall is second vice-president. These paragraphs are part of an address delivered at the national convention of that association held in Chicago last fall. One of the leading speakers at that convention was Theodore Schroeder of New York, who is attorney for the Free Speech League, the object of which league is to secure the repeal or radical modification of the federal statute known as the "obscenity postal law." Anthony Comstock, whose name appears on the advisory board of the National Purity Federation, was expected to reply to Mr. Schroeder, but for some reason he did not appear. Looking for causes of such non-appearance, it would seem reasonable that Mr. Comstock knew that the chief managers of this association were entirely out of sympathy with the law which was enacted in 1873 at the instigation and by the active lobbying of himself and his religio-moralistic adjutants.

Under the head "The National Purity Federation Holds a Remarkable Meeting," B. O. Flower, editor of *The Arena*, gave an extended summary of the address of his colleague, Mr. Schroeder, at this historic meeting and closes his report by quoting the following significant utterance from the New York Sun's editorial on the same subject:

"The truth is that a new school of purity has sprung up in the world, and for the present Mr. Comstock must be content to pass as an old fogy, out-of-date, mid-Victorian, unfashionable, or whatever the stronger party chooses. The new school is for discovering corruption; his school was ever for concealing it. He conceived credulity to be a more peaceful state of mind than curiosity and was always for hiding anything that might possibly offend even our dramatic critics. His opponents might be generous enough to credit him with a laudable ambition—the honest desire to raise every one to what we have been told is the very height of felicity: 'the possession of being well-deceived, the serene and peaceful state of being a fool among knaves.'"

Until the thinking portion of the American people wakes up to a sense of the true meaning and real intent of the postal legislation that denies freedom of speech and of press in regard to sexuality, eugenics, race-culture, etc., it is well to keep the foregoing statements of fact and opinion before the readers of LUCIFER and of the reform press generally.

"By their fruits ye shall know them." By the fruits of the so-called Comstock legislation only can we learn the real character of that legislation and the real character of the men who secured the enactment of that legislation.

M. H.

#### A STUDY IN SEX OVERVALUATION.

Another example of the loss of sex perspective and the over-estimation of sex evil is found in the feverish excitement with which ostentatiously and professionally "pure" people periodically demand the suppression of prostitution, while endorsing, at least by silence, marriage ideals embodying most of its evil essence. The vehement outcry with which this problem is approached by our over-sexed purists has almost suppressed every effort at a rational discussion of sex questions, such as might easily lessen unhappiness and divorce, or tend to a discovery or a lessening of the causes of prostitution or the minimizing of its evil consequences. The professional purist, seeking a life of lotrative morality, gets his living more easily by appealing to the sensitive emotions of the over-sexed multitude than by dispensing cold logic wisdom on the subject.

In the mind of our sex-mad populace, unauthorized self-indulgence has such an overwhelming influence that we have come to speak of it as "the" social evil, as though there existed but one evil, and that sexual. The purist's overestimation of sex evil and sex sacredness perhaps is seldom a consequence of bad logic, but often a product of inherent defects of perception as to all matters sexual. As with the ancient ascetic, the modern extreme purist is the victim of sexual hypersthesism.

Our marriage ceremonies also bear unconscious testimony to the general overvaluation of the sex relation. No event in our whole lives do we celebrate with such lavishness of expenditure, such ringing of bells, such peal of organ, such blast of trumpets, such feasting and abandon, as we habitually use in announcing the commencement of authorized sex intercourse. Then after the marriage comes the wedding trip, that little hiding away for a season of excess and exhaustion; and later, with a joyous remembrance of an endurance now lost, we refer to this little detour as the "honeymoon" of our life.

Plainer than words could make it, this signifies again that to most people the conventional beginning of sex relation is the most important thing in all life. This reminds one that in ancient Rome

it became a proverb to say if one talked specially indecent, that such a one "talked like a bride." We moderns might with propriety say that the extravagantly lascivious act like bridegrooms.

When diseased sex sensitiveness is the foundation of asceticism, we will find a gross overvaluation of the sinfulness of unauthorized sex indulgence. Very often, both anciently and at present, this results in the assertion, and a practice in harmony with it, that mere irregular sex indulgence, without any tangible aftereffect, is a more grave offense than murder.

So extravagant was the sinfulness of irregular sexuality esteemed that even the sacredness of the confessional could be violated by priests in order to facilitate punishment. Furthermore this seems to have been the only offense which was of such gravity, for certainly murder was not. An Italian author says: "Thus we see four different popes, in the sixteenth and seventeenth centuries, ordering the revelation of a sin of impurity, and forbidding it in cases of parricide. A woman confesses, or supposes in her confession to a Carmelite, that a Cordelier attempted to seduce her; the Carmelite must impeach the Cordelier. A fanatical assassin, believing that he shall serve God by killing his prince, consults his confessor on this case of conscience; the confessor is guilty of sacrilege if he save the life of his sovereign."

The lingering consequences of such sex overvaluation are still with us. Though nobody ever commits suicide solely because of loss of virginity, undiscovered by others, yet the oversexed male usually adjudges a woman's loss of virginity, outside of wedlock, though voluntarily and fairly parted with, as of more value than some one else's life. To kill the man who induced one's mature female relative to join him in a mutual gratification, without a marriage ceremony, is still a meritorious act, in the estimation of the oversexed mob, which, however, boasts of its humanitarian abolition of statutory capital punishment.

In some states murder committed in revenge for infringement of a husband's sex monopoly, or the seduction of a mature female relative, is justifiable homicide, by statute. In other states the virtuous juror excuses such murder, and causes his conscience for the violation of his oath by pretending to believe in the murderer's temporary insanity.

Such a murderer and the jury who acquit him both justify the crime, by reason of the same error of overvalued female sex sacredness. The male fornicator and the male adulterer must still expiate their acts by death, though long ago the states renounced direct responsibility for such barbarously disproportionate punishment. Through the jury the oversexed mob, with its characteristic lawlessness where its emotions are appealed to, appoints the relative of the seduced woman an executioner, and without trial, in the name of the state, ratifies murder because a man and a woman, both mature, did without fraud or ceremony enter into a relation which in itself is natural and healthy and may be entirely harmless.

In a recent case, where a Texas jury, with some regard for its oath, found a man guilty of killing a sister's seducer, the governor came to the rescue with a pardon for the murderer after thirty days of penitentiary confinement. In his pardoning proclamation the distinguished governor used this language: "The deceased had been on intimate terms of friendship with the family of the applicant, and such a base betrayal of confidence deserved death."

That the seduction of a mature woman, who presumably is as much a free agent as the man, and who has no fraud practiced upon her, should be considered a crime adequate to invoke the death penalty, is indeed startling enough, but not the worst of what is implied in this pardon. The governor's act assumes that he and the murderer may conspire to make and enforce *ex post facto* law, which the law-making power of the state has not seen fit to make. It also means that the murderer, after conviction, may have his murderous act glorified through the pardoning power. More damnable than both is the fact that the supposed seducer is first killed, and his innocence, or the circumstances of his guilt and degree of his turpitude, are inquired into only after his death has made it impossible for him to testify in his own behalf. In the state of Utah, the oversexed mob, pursuant to the Mormon blood-stone doctrine, has by statute made justifiable homicide of such murders as the Texas governor pardons.

This desire to slay the male seducer exists not solely because of the overvaluation of virginity, as such, but is usually limited to overvalued female virginity. No one credited with sanity advocates the murder of female seducers of men. This difference in the estimated value of male and female virginity is but a special manifestation of

the different standard of sex morals which obtains for men and women. Both are relics of the class morality of a slaveholding past, when wives were bought, owned and sold by men. Then the seduction of the female slave was a violation of her master's property right in her, and was revenged accordingly. There could be no seduction of a man, because he alone was a free moral agent.

It is no offense to seduce a man, because sex experience colonizes, rather than diminishes, his chance of matrimony. With women this is otherwise. Loss of maidenhood is still esteemed the loss of her chief stock in trade in the matrimonial market. Through its advantageous sale, by marriage to a rich husband, she too often hopes to insure herself a life of comfort.

However, the time will come when married women not actually nor fully occupied by the duties of maternity, nor devoting themselves to social service, and who consent to live in idle ease at a husband's expense, will receive the same measure of pity and contempt then given to unmarried women who accept like support in return for a like barren sex service. In either case, it is but a useless life of lateness and commercialized lust. Thus, perhaps, we will ultimately abolish even the monster jealousy, which is ever the natural result of an unbalanced relation of the sexes.

With our sex-worshipping ancestors, sex and marriage were still more sacred. Therefore, feminine initiation into the mysterious joy of sex usually took place in the temple, either by the process of priestly prebation or sacred prostitution. In ancient Egypt the priests determined the time when a husband might visit his wife. They can no longer do that, but the modern priests are still tenacious in maintaining something very near to it, in seeking to reserve to themselves the determination of our right to marry at all.

During long ages of our phallic-worshipping past, religion and sexualism have become so inseparably interwoven that the management of the sex relation of others seems always to have been one of the chief occupations of the clergy. So generally is this conceded, that every one expects to secure a clergyman's permission before a sex relation is deemed authorized. So exacting is the present bigotry, that it would be very difficult to find a woman, of even moderate pretensions to "respectability," who would have either the disposition or the courage to enter the married state without having it pronounced. After all, we have not so far outgrown the Egyptian.

The Mormon church carries all this to its logical conclusion. It denies the religious validity of all marriages not solemnized by its ceremonial code, and insists that the government has no right to prohibit polygamy, because marriage and the begetting of children, whether by one wife or many, are acts of religious worship.—*Theodore Schroeder, in Soundview.*

## VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

*Lillian Harman:* Please send to address given below one copy of "The Persecution and the Appreciation," for which find 20 cents. Sorry I can't make it \$20. I was afraid the grand old hero would not survive another term in the bastille, but I am glad he disappointed me and added another monument to his glory.—*J. A. Sturgis, Sharpsville, Pa.*

*Dear Mr. Harman:* I inclose stamps, 10c; please send me the offer. I sympathize with you in the outrages perpetrated against you. Have seen a cut of your photo in *Tomorrow*. If you are as good a man as that indicates you are above the average. I want to see what you teach. I don't like the principles advocated by *Tomorrow*, although I think our marriage system needs overhauling. So few people realize beforehand what it means. Also, some can less.—*James Kirkpatrick, Dillon, Mont.*

*OSKOSH, KAN., March 27.—Mrs. Lillian Harman:* I am here a few days before leaving for Idaho, where I am to report the Moyer and Haywood trial for the *Appeal to Reason*. I happened to find here upon my table a copy of the "Appreciation" and I have taken pleasure in writing a brief notice of it for the next issue of the *Appeal*. This will give wide circulation to this most excellent little pamphlet and will result, I hope, in bringing you many orders for it. The occasion of which this pamphlet is such



a splendid woman will be remembered with joy by all who were so fortunate as to be in attendance, and will be read of by many thousands of others who are in entire harmony with the spirit that prompted it and inspired its utterances. I am delighted to observe that poor good father is recuperating his health. He has lived long enough, at least, to see some of the fruits of his noble life work.—*Eugene F. Debs.*

To the Editor: Many years ago a young couple, thrown together by their limited church society, decided that they loved each other and married. In proper time a child was born—a weakling. The mother was a strong, healthy woman, and the father of normal appearance. Two years later another child was born, having a withered limb. The mother, in her disappointment, now noticed that at no time had her modest husband changed clothing in her presence, and, dismissing prudery, secretly watched him undress. Ah! that look! how strange it appeared! What could it be? She consulted the doctor. "Hereditary; incurable in your husband or his children for many generations." . . . Years passed. Several strong and healthy children had been added to the family. One of the cripples resembled the mother; so did one of the healthy children; but of the others there was slight resemblance. Such was the incident that weakened my faith in "innocent love and divine providence" in the begetting of the human species long before I saw or heard of LUCIFER.

Would not the cripple who at one time said to me, "Sometimes I can hardly resist killing myself; I have nothing in life to live for," approve the choice and action of the mother, regardless of the belief or the "not-agree" of Mr. Hankey? This is the incident; draw your own conclusions.—*Recluse.*

Dear Lillian: I received the booklet, "The Persecution and the Appreciation," for which I inclose 20 cents. I am sorry, but don't know where I could distribute any copies to do good. I am almost a "shut-in" and cannot get around among the people as I need to do. Am very glad your good father is still enjoying better health and his friends, and working in his chosen line. Long may he live to see the result of his work along the line of eugenics, of which he has been leader even before it was named and had come into prominence. What great need there is of reform in the social or sexual relations of the human race! Now that the subject has moved into the limelight there must, there will be, through the united thought and desire for better conditions, a change for the better. When woman shall be free as man is free, and womanhood and manhood receive proper recognition and be safeguarded as above all price, as they are truly in the minds of the world's greatest thinkers, these conditions will change so there will be no more slave mothers bringing into life those who are and must be—under the terrible conditions that now exist—the unfit, the degenerate, the criminal class. There is great need of reform in all the economic centers of activity, but in no other is the need so urgent, so vital, as in the relation of the sexes, because of the far-reaching results in the lives of these helpless innocents, the unborn. You and your father are doing a good work in keeping the subject before the people, in keeping the light-bearer aloft, so that the subject for which it stands cannot be ignored or forgotten. May all success attend you and the cause for which you both have worked so long and so well. Yours always for the best.—*Sarah Stone Rockhill, Alliance, O.*

To the Editor: I was very much interested in reading the discussion in the last number of LUCIFER relative to economics and marriage. It scarcely seems possible to agree with Mr. Kerr when he says that "the economic question is only a temporary one, for public maintenance of children is fast becoming a question of practical politics." Leaving children altogether out of the question, there is always the individual to be considered, and as long as economic conditions are not equal there can rarely be such a thing as "free love," which is, of course, the only kind of love there is. Take the case of the girl who works in the department store for, say, \$8 a week. How much love is there involved when she marries? And can we blame her if she loves elsewhere after she is married? We are shocked at the "marriage of convenience" in France; conditions are little better here, except that with us the children sell themselves, the parents take care of the matter. Or to put it in another way, a man who has made a mistake in marriage cannot confess the fact, for his wife is absolutely dependent upon him. So long as girls are taught no useful occupation and are given a comparatively poor chance to earn a

livelihood, so long will it be ridiculous to talk about natural selection. The man will select the woman with a financial clasp every time, and that is all there is about it.

The economic question must always be fundamental, it seems to me, for this reason: that it is generally considered that the food supply determines the relative proportions of the sexes (Professor Thomas speaks of this in the first chapter of his recent book), and this, of course, will determine, again, the form of marriage institution. The fact that, as Mr. Kerr says, "civilization is fatal to exclusive love," does not prove that such love is not the standard, for civilization has separated the occupations of men and women, thus affecting their respective mental developments and making one a financial burden upon the other. This, by the way, was recommended by the Rev. William Quayle in a sermon last Sunday. He thinks that the sooner women stop holding positions and take a husband to support them, the better it is. And yet this man is paid, and probably paid well, for getting up in St. James' Methodist Episcopal Church and talking pernicious nonsense like this, and the newspapers print his precious stuff the day after! But if any women go and listen to the discourse, I wonder how they do it and retain their self-respect.—*L. H. Dana.*

### THE PERSECUTION AND THE APPRECIATION.

A report of the reception to Moses Harman at Drill Hall, Masonic Temple, Jan. 1, 1907, is now ready for delivery. It is a booklet of sixty-four pages, containing speeches by Paul Tynes, Walter Henry MacPherson, Lucinda B. Chandler, Gertrude Brecken Hunt, Parker H. Sercombe, and Moses Harman; also letters from absent friends, newspaper reports, etc., and pictures of Lucinda B. Chandler, Kitchi Kaneko and Parker H. Sercombe. Two portraits of Mr. Harman are given; one, with grandson, taken in January, 1907, has never before been published. We hope this will be an effective document for wide distribution. Price, per dozen, \$1.25; single copies, 20 cents.

We have sent out over 700 free copies of this pamphlet and expect to circulate many more in the same way. The expense of publication and circulation is quite heavy and we gladly accept cooperation in the work. Those who are interested are requested to send names of persons to whom they think copies should be sent. Inability to assist financially should not deter friends from sending such names to us.

### NEW TRUTHS CAUSE PAIN.

Every new truth which has ever been pronounced has, for a time, caused mischief; it has produced discomfort, and often unhappiness, sometimes by disturbing social or religious arrangements, and sometimes merely by the disruption of old and cherished associations of thought. It is only after a certain interval, and when the framework of affairs has adjusted itself to the new truth, that its good effects preponderate; and the preponderance continues to increase, until, at length, the truth causes nothing but good. But, at the outset, there is always harm. And if the truth is very great as well as very new, the harm is serious. Men are made uneasy; they shrink; they cannot bear the sudden light; a general restlessness supervenes; the face of society is disturbed, or perhaps convulsed; old interests and old beliefs have been destroyed before new ones have been created. These symptoms are the precursors of revolution; they have preceded all the great changes through which the world has passed.—*Buckle's History of Civilization.*

The concealment of truth is the only indecorum known to science.—*Westermarck.*

### ANNOUNCEMENTS.

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THE CHICAGO SOCIETY OF ANTHROPOLOGY holds regular meetings every Sunday afternoon at 2 o'clock in Christian Hall, seveneenth Street Masonic Temple. Free discussion. LUCIFER on sale at meetings.

THE SOCIAL SCIENCE LEAGUE holds public meetings every Sunday night at 8 o'clock in Room 412 Masonic Temple. Free discussion after each lecture. LUCIFER on sale at meetings.

THE LOS ANGELES (CAL.) LIBERAL CLUB meets every Sunday afternoon at 2-20 o'clock at Broadway Hall, 233 South Broadway. Seats free. The public is cordially invited.

## Parental Rights and Economic Wrongs.

BY VIRGINIA M. BUTTERFIELD.

The purpose of this book is to discuss the ethics of optional motherhood as the result of optional conception. It is meant to show both the shortsightedness and injustice of the policy by which any effort to control conception, in the interest of purposeful and responsible parenthood, race-improvement, and child-happiness, is classed with criminal abortion.

Motherhood is at present compulsory, since all effort to control conception is forbidden, and even all discussion of the possibility or righteousness of so doing is regarded as immoral. This is not only injurious to the race, working evil and unhappiness in a multiplicity of ways to every man, woman and child in the world, but is totally unnecessary as well.

Humanity has been so long accustomed to deny its own right of religion in the matter of parenthood, and also to consider sinful even the desire to exercise such right, that no radical improvement in conditions can take place until men and women recognize the legitimacy and morality of purposeful parenthood.—Author's Preface.

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### NO CRIMINAL CLASS.

Brand Whitlock, mayor of Toledo, successor to Mayor Jones, "Golden Rule" Jones, has written an article on crime and punishment that deserves to be republished in every magazine and newspaper in the United States. It is entitled "What Good Does It Do?" It appears as the first article in *Everybody's Magazine* for May.

Mayor Whitlock denies most emphatically that there is any "criminal class," as such; says there is "only a punished class, a caught class." After showing the utter failure of punishment to reform; after showing in a most convincing manner, as many able writers and speakers have before done, the utter uselessness, as well as the horrible brutality and injustice of our penal system, Mayor Whitlock concludes his article in these memorable words:

"Some day, perhaps, we shall learn that, properly, we can have nothing to do with punishment. No man is good enough or wise enough to judge or to punish another man; no human mind can fathom the infinite and mysterious profundities of another human mind, weigh the influence of heredity, environment, physical and psychic forces and phenomena; we have no psychologist great enough for that. Only Omnipotence can plumb those mysterious and awful depths. Man's attempts to do so are profanations. All that society has a right to do is to protect itself by restraining those of proved dangerous tendencies; it has no right to hurt them while doing so; and its duty is to do all it can to help the erring, wandering soul back into the right path. We have lately made such a beginning in our juvenile courts, the principle of which, let us hope, is to be the pervading principle of all criminal courts in the future, when we shall have learned that our grown-up offenders and delinquents are but big children, who, like so many of their more fortunate—that is, untaught—fellow-citizens, have lost the innocence, while retaining the ignorance, of childhood." I should like to conclude with a quotation from Emerson, probably considered "dangerous" by those in whose libraries it has so long, in its beautiful levant binding, remained unused:

"But there will dawn ere long on our politics, on our modes of living, a nobler morning than that Arabian faith in the sentiment of love. This is the one remedy for all ills, the panacea of nature. We must be lovers, and at once the impossible becomes possible. Our age and history, for 3,000 years, has not been the history of kindness, but of selfishness. Our distrust is very expensive. The money we spend for courts and prisons is very ill laid out. We make, by distrust, the thief, and burglar, and incendiary, and by our court and jail we keep him so. An acceptance of the sentiment of love throughout Christendom for a season would bring the felon and the outcast to our side in tears, with the devotion of his faculties to our service."

But so long as our present political systems are upheld by the voting scribbles, just so long will our present cruel, barbaric and illogical treatment of so-called criminals continue. Our political leaders must have some means of rewarding the men who do their dirty work in managing elections, hence they must have penitentiaries filled with "convicts" that will require wardens, deputy wardens, cell-bosses, chaplains, prison guards, etc., and these positions, with good salaries and little work attached, come very handy as rewards for "party" services, instead of having to pay for such services out of the pockets of the successful political leaders.

Then it must not be forgotten that many men seek the job of governing and driving helpless prisoners in order to gratify their own love of power, their own worse than brutal instincts—the result of bad prenatal conditions often, conditions in which there was no love, but only indifference, aversion or hate between those who brought them power-loving men into life.

M. HARMAN.

### SAYS PRISONS ARE FAILURES.

Methods employed by the police, judges and law courts in dealing with offenders in initial stages were denounced as inhuman, impractical and even criminal, by Judge R. R. Tuthill at a reception given in honor of Municipal Judge Cleland last week. Judge Tuthill declared that present methods of treating criminals are a failure. Punishment defeats its own end. The sending of a young offender to prison results in his becoming a habitual criminal. "Is the twenty years of service as a judge in the courts of Chicago," the jurist began, "I have become thoroughly convinced that our system of treating criminals is worthless. More than that, it is actually harmful and only tends to increase crime and criminals. Our prisons are universities of crime. Instead of reforming a man, they throw him in contact with confirmed criminals, with the 'professors of practical criminology,' and when the prisoner is free he is usually a consummate master of the craft."

Judge Tuthill said that putting lawbreakers under parole in the charge of some responsible person is the only way to decrease crime and criminals. "Judge Cleland," the speaker continued, "found the true method of dealing with offenders of the law in the initial stages. He was the first to introduce this system, and it will always remain to his credit. But what is being done in this court should be done in all other courts. The law should act the part of friend and not of an oppressor. Do not send criminals to jail, but put them in charge of a probation officer. Give them a chance and you will see what a wonderful effect it will have upon them. No man is so hardened as not to be touched by a human appeal. All criminals are victims of conditions."

"In adopting this system of parole we are not alone in the field. Our sister republic, Switzerland, was first to recognize the truth that punishment defeats its own end, and started voluntary parole societies long ago. In a Swiss court every man, unless a habitual criminal, is given a chance to improve. And even if he is sent to jail he is visited daily by members of the probationary societies and as soon as they feel that his release would be beneficial to him the prison doors are opened and the man is given a chance to again become a respected member of the community."

### "PIOUS FRAUDS."

The term "pious fraud," often used by advanced thinkers who are attacking traditional religious belief, is of course repudiated by those yet holding to traditional religion as entirely unjustified, as only springing from hatred and as being a mean way of attacking religion. Is the term "pious fraud" unjustified? I think the term is fully justified in many cases, and will give a few striking examples from the Bible.

The second epistle of Peter in the New Testament pretends not only to have been written by Peter, the intimate disciple of Jesus, but it even says, referring to the story of the transfiguration of Jesus on the mount: "The voice: This is my beloved Son, in whom I am well pleased, we ourselves heard come out of heaven, when we were with him in the holy mount." (Chap. i, 18.)

It has long been known that this epistle is entirely spurious. Even in the fourth century it was believed by some to be spurious, and these doubts have again and again turned up, till now no unprejudiced biblical scholar accepts it as authentic.

The general belief in its authenticity, and for which it was taken up into the canon, was very probably due, besides the mention of the name of Simon Peter in the address to the readers, to the belief



cited words in that epistle, by which the writer fully asserts himself to have been an eye witness of that miraculous event of the transfiguration related in the gospels.

Sincere believers in Christianity thus argued: "Would a man have been such a liar as to call himself an eye witness of that event if he had not been—a man who wrote an epistle of such religious earnestness and spirituality?" Sincere believers in the truth of Christianity instinctively felt that the writer of the epistle, if he had not been an eye witness, would have been a liar. Rather than accept such an immoral act on the part of the author of the epistle, the writing was accepted as authentic in spite of its many contradictions.

It is a well-known fact now that the first centuries were full of such literary productions ascribed to immediate disciples of Jesus and others of his contemporaries, which have deceived people even to our own time, and the so-called second epistle of Peter is one of them.

That this epistle is still accepted as authentic by the majority of Christians is only due to its fortunate admission into the canon and the reason that it is a writing of earnest admonitions only, an epistolary writing, instead of a narrative. In a narration of incidents proofs for unauthenticity could have been found much more easily, as any one knows is the case with regard to the apocryphal gospels which are outside of the New Testament canon. But let us take another example. The book of Daniel in the Old Testament expressly claims to have been written by a certain Daniel living in the time of the Babylonian exile. It is well known now that this book was written almost 400 years later, during the time of the Maccabees. This was even proven to be so by the neo-Platonist Porphyry as early as the third century, for which reason his books were later burned by order of the Emperor Theodosius, in order that his criticism of the book of Daniel should not become generally known. Since the beginning of the last century, however, the authenticity of the book has been given up more and more, and no unprejudiced Bible scholars accept it any longer. And yet that book has misled the most eminent men since it was written, because it exerted such an enormous influence in the formation of Christianity by being the first of the books of the Old Testament to give prominence to the idea of a kingdom coming from heaven through the way Christianity is based upon this book alone. If it had not been appearance of the "Son of Man" in the clouds. We may almost say that the book and the reverence in which it was held in the time of Jesus on account of its supposed genuine prophecies, Jesus would very probably never have been moved to his career. We may say that Jesus in believing in the divine character of this book was deceived by it as many others have been since his time. Even such eminently acute minds as Isaac Newton were so misled by the apparently genuine prophecies of the book, which predicted the most minute historical details four hundred years ahead, that he spent much time on this book and considered his calculations based thereon of more value than any of his scientific discoveries. And what an amount of useless work was spent by other men on that book, as well as on the book of Revelation, which is based upon it! And all this was because the unknown author of that book played his part so well in fabricating fictitious prophecies without the least foundation of truth.

Another example: We all know that Deuteronomy came out about 650 B. C., in the reign of the Jewish king Josiah (that is, the essential part of it), in order to influence King Josiah to begin that radical reform which made the temple in Jerusalem the only place of worship and abolished all other places of worship throughout the limits of the kingdom of Judah and those of the former kingdom of Israel. That book was given to King Josiah as a writing which had come down from Moses himself, who had forbidden any other place of worship but the one which Jehovah had chosen, and declared that all the evils had come upon the Hebrews because they had transgressed that command—Deuteronomy being filled with curses predicting in detail what ills would come as a consequence of disobeying this command of Jehovah through his servant Moses.

Until the time of the appearance of Deuteronomy even the most pious Hebrews and prophets had worshiped Jehovah without any scruples in other places outside Jerusalem. They never knew of any such command given by Moses as to worship only in one place and no other. Now with one stroke a matter was introduced which had never been known before. A book purporting to have been written by Moses was suddenly discovered and brought to light. If this wasn't pious fraud, what was it?

Another example: The fourth gospel of the New Testament purports to be a writing of John, a disciple of Jesus, and his most

intimate one. Although it does not say this expressly, it is written in such an ingenious way that any reader receives the impression that that gospel had come from the most intimate personal connections with Jesus. This book, on account of its seemingly greater spirituality than the other gospels (though in fact it is very materialistic, as witness the resurrection of Lazarus, already in a state of decomposition) and on account of the very mysterious and mystical air surrounding it, has played its part so well that it has charmed all but the most cool and impartial critics. Only those have seen through its unhistorical garb, and the so-called gospel of John is more and more accepted as a most ingenious fiction in the person of Jesus, with perhaps very little historical fact underlying it.

Now, what are we to call such writings as I have mentioned and which every unprejudiced man now knows to be unauthentic? Can we say that the pretension of being written by men like Moses and Daniel, centuries ahead and prophesying things to happen many centuries later, or pretending to be eye witnesses, as the author of II Peter and the fourth gospel, is only an innocent device which the author has used to express his thoughts and is of no importance at all? Can we say that those unknown writers had to use some external machinery or frame by means of which and in which to set forth their ideas? Are we to think that the authors of these books thought that the garb of their books was of no importance at all, but only the religious and moral ideas uttered in them? Surely not.

It was not for this reason alone—i. e., to have a suitable frame in which to set their ideas, as novelists and poets do—that they chose their special garb, but they knew very well that just the pretense of being genuine prophecies and relating events from eye witnesses would have a most convincing influence upon the reader; that, in fact, this seeming genuineness, so ingeniously worked out, would be the most important thing to the reader.

And if this is so, what else can we call this proceeding but pious fraud? I, at least, do not know of any other term which would describe it more correctly and strikingly.

Most believers in these books believe in them because they sincerely consider them as authentic as they appear to be, and because their minds have not been critically trained. But as soon as they discover their unauthenticity, and are convinced of it after thorough study, their former sincere belief will change into the very natural attitude of righteous anger, because of having been deceived by only apparent truth, and that not only of an insignificant kind but of a kind from which, as long as it seemed to be fact, the most far-reaching and most important inferences were to be drawn.

If, then, the term "pious fraud" is used by advanced thinkers, let us be careful how we condemn them; let us consider that it is the righteous anger of honest, upright and truth-loving minds which leads them to use this expression.

The great majority of Christians believe in the Bible not in the first place on account of the religious and moral truths in it, but on account of the seemingly divine inspiration found in it. An uncritical mind, for instance, does not know that the whole Hebrew history as represented in the Old Testament as having taken place under the special divine guidance of God, and entirely different from the natural development of any other people, as well as the host of prophecies found in the Old Testament which later were fulfilled, were only a makeup of the Jewish priests after the exile. I am here referring especially to those many prophecies occurring in the historical books, the Pentateuch, etc.—for instance, the prediction of the Maccabean empire already in the time of Moses. (Num. xxiv, 24.) If the origin of these historical books, as the science of biblical criticism teaches it, would be known to the great majority of Christians, there would be nothing but the unanimous outcry of "pious fraud," and this outcry would be fully justified as things are.

The ancient Jewish mind does not seem to have had the least scruple about manufacturing fictitious prophecies and history. And it was equally so with the early Christian writers. Fiction in the cause of religion, pretending to be true history and fact, seemed to them perfectly justifiable. This trait is also reflected to a smaller degree in another way in the New Testament. It is well known that the New Testament writings are filled to the brim with the most unhistorical and unnatural twistings of passages of the Old Testament to suit any idea that is intended to be expressed. This rabbinical art, which to us now is nothing but pure sophistry, was not even disclaimed by Jesus. The saying of God to Moses: "I am the God of Abraham, Isaac and Jacob," is cited by him as a proof for per-

sonal immortality, although any one knows that nothing of the kind is implied in that passage. But to the times of Jesus and the first Christian centuries such things seemed perfectly natural and right. The modern mind has evolved to the point of a greater scrupulousness in regard to straightforward methods of teaching religious truth, and this without doubt is due to the influence of science upon religion, for science seeks nothing but pure and naked truth and permits not the least perversion.

The term "pious fraud" is an outflow of this modern, more truthful and scrupulous spirit. This spirit does not use the term indiscriminately for any myth or legend of ancient times which has developed gradually and naturally, but it uses it only when intentionally a false garb has been used for the furtherance of religious purposes, by which consequences have followed which have proved dangerous for the cause of truth.—The Rev. A. Kaupfleider, in the *Open Court* (Chicago).

### "THE EGO AND HIS OWN."

Under this title Benj. B. Tucker has published an English translation by Steven T. Hyington of Max Stirner's "Der Einzige und sein Eigentum." Stirner, who was born in Bayreuth in 1806 and died in Berlin in 1856, is almost unknown to American readers. Mr. Tucker, in his preface to the book, says:

"The memory of Max Stirner has been virtually extinct for an entire generation. But in the last two decades there has been a remarkable revival of interest, both in the book and in its author. It began in this country with a discussion in the pages of the Anarchist periodical, *Liberty*, in which Stirner's thought was clearly expounded and vigorously championed by Dr. James L. Walker, who adopted for this discussion the pseudonym 'Tak Kak.' At that time Dr. Walker was the chief editorial writer for the *Galveston News*. Some years later he became a practicing physician in Mexico, where he died in 1904. A series of essays which he began in an Anarchist periodical, *Egoism*, and which he lived to complete, was published after his death in a small volume, 'The Philosophy of Egoism.' It is a very able and convincing exposition of Stirner's teachings, and almost the only one that exists in the English language. But the chief instrument in the revival of Stirnerism was and is the German poet, John Henry Mackay. Very early in his career he met Stirner's name in Lange's 'History of Materialism,' and was moved thereby to read his book. The work made such an impression on him that he resolved to devote a portion of his life to the rediscovery and rehabilitation of the lost and forgotten genius. Through years of toil and correspondence and travel, and triumphing over tremendous obstacles, he carried his task to completion, and his biography of Stirner appeared in Berlin in 1895. It is a tribute to the thoroughness of Mackay's work that since its publication not one important fact about Stirner has been discovered by anybody. . . . 'Der Einzige,' previously obtainable only in an expensive form, was included in Philip Reclam's 'Universal Bibliothek,' and this cheap edition has enjoyed a wide and ever-increasing circulation. During the last dozen years the book has been translated twice into French, once into Italian, once into Russian, and possibly into other languages. The Scandinavian critic, Brandes, has written on Stirner, 'A large and appreciative volume, entitled 'L'Individualisme Anarchiste: Max Stirner,' from the pen of Prof. Victor Bæck, of the University of Rennes, has appeared in Paris. Another large and sympathetic volume, 'Max Stirner,' written by Dr. Anselm Haas, has been published very recently in Berlin. Dr. Paul Eitner, in his work, 'Der Anarchismus,' gives a chapter to Stirner, making him one of the seven typical Anarchists, beginning with William Godwin and ending with Tolstol, of whom his book treats. There is hardly a notable magazine or review on the continent that has not given at least one leading article to the subject of Stirner."

Mr. J. L. Walker's Introduction displays a masterful grasp of Stirner's central philosophy, as the following quotations attest:

"Fifty years sooner or later can make little difference in the case of a book so revolutionary as this. It saw the light when a so-called revolutionary movement was preparing in men's minds, which agitation was, however, only a disturbance due to desires to participate in government, and to govern and to be governed, in a manner different to that which prevails. The 'revolutionists' of 1848 were bewitched with an idea. They were not at all the masters of ideas. Most of those who since that time have prided themselves upon being revolutionists have been and are likewise but the bondsmen of an idea—that of the different judgment of authority."

"The temptation is, of course, present to attempt an explanation of the central thought of this work; but such an effort appears to be unnecessary to one who has the volume in his hand. The author's care in illustrating his meaning shows that he realized how prone the possessed man is to misunderstand whatever is not moulded according to fashion in thinking. The author's learning was considerable, his command of words and ideas may never be excelled by another, and he judged it needful to develop his argument in manifold ways."

"Note how comparatively indifferent a matter it is with Stirner that one is an ego, but how all important it is that one be a self-conscious ego—a self-conscious, self-willed person. Those not self-con-

scious and self-willed are constantly acting from self-interested motives, but clothing these in various garbs. Watch those people closely in the light of Stirner's teaching, and they seem to be hypocrites, they have so many good moral and religious plans of which self-interest is at the end and bottom; but they, we may believe, do not know that this is more than a coincidence."

"In Stirner we have the philosophical foundation for political liberty. His interest in the practical development of egoism to the dissolution of the State and the union of free men is clear and pronounced, and harmonizes perfectly with the economic philosophy of Social Warren. Allowing for differences of temperament and language, there is a substantial agreement between Stirner and Proudhon. Each would be free, and sees in every increase of the number of free people and their intelligence an auxiliary force against the oppressor. But, on the other hand, will any one for a moment seriously contend that Nietzsche and Proudhon march together in general aim and tendency—that they have anything in common except the daring to profane the shrine and sepulchre of superstition? Nietzsche has been much spoken of as a disciple of Stirner, and, owing to favorable callings from Nietzsche's writings, it has occurred that one of his books has been supposed to contain more sense than it really does—so long as one had read only the extracts."

"Stirner loved liberty for himself, and loved to see any and all men and women taking liberty, and he had no lust of power. Democracy to him was sham liberty, egoism the genuine liberty. Nietzsche, on the contrary, pours out his contempt upon democracy because it is not aristocratic. He is predatory to the point of demanding that those who must succumb to feline rapacity shall be taught to submit with resignation. When he speaks of 'Anarchistic dogs' scouring the streets of great civilized cities, it is true the least shows that he means the Communists; but his worship of Napoleon, his bathos of anxiety for the rise of an aristocracy that shall rule Europe for thousands of years, his idea of treating women in the oriental fashion, show that Nietzsche has struck out in a very old path—doing the apothecary of tyranny. We individual egoists Anarchists, however, may say to the Nietzsche school, so as not to be misunderstood: We do not ask of the Napoleons to have pity, nor of the predatory barons to do justice. They will find it convenient for their own welfare to make terms with men who have learned of Stirner what a man can be who worships nothing, bears allegiance to nothing. To Nietzsche's rhodomontade of eagles in baronial form, here to prey on industrial lambs, we rather tauntingly oppose the ironical question: Where are your claws? What if the 'eagles' are found to be plain barnyard fowls on which more silly fowls have fastened steel spurs to hack the victims, who, however, have the power to disarm the sham 'eagles' between two suns?"

"Stirner shows that men make their tyrants as they make their gods, and his purpose is to unmake tyrants. Nietzsche dearly loves a tyrant."

"Stirner's attitude toward woman is not special. She is an individual if she can be, not handicapped by anything he says, feels, thinks, or plans. This was more fully exemplified in his life than even in this book; but there is not a line in the book to put or keep woman in an inferior position to man, neither is there anything of caste or aristocracy in the book."

"On the practical side of the question of egoism versus self-surrender and for a trial of egoism in politics, this may be said: the belief that men not moved by a sense of duty will be unkind or unjust to others is but an indirect confession that those who hold that belief are greatly interested in having others live for them rather than for themselves. But I do not ask or expect so much. I am content if others individually live for themselves, and thus cease in so many ways to set in opposition to my living for myself—to our living for ourselves."

"Several passages in this most remarkable book show the author as a man full of sympathy. When we reflect upon his deliberately expressed opinions and sentiments—his spurning of the sense of moral obligation as the last form of superstition—may we not be warranted in thinking that the total disappearance of the sentimental supposition of duty liberates a quantity of nervous energy for the purest generosity and clarifies the intellect for the more discriminating choice of objects of merit?"

"The Ego and His Own" is a book of 325 pages, including an index by Mr. Hyington. Its price is \$1.50 and \$1.75, according to binding, and may be ordered of the publisher, Benj. B. Tucker, P. O. Box 1312, New York City.

It is noteworthy, nevertheless, that the freest countries in the world have the most divorces. In countries where a woman can earn her own living she will not consent to live her whole life with an unfaithful or tyrannous husband. The growing economic independence of woman is just as great a cause of divorce as the decline of a belief in marriage as an irrevocable sacrament.—Chicago Tribune (editorial).

When we have a real desire for knowledge we shall learn how to love, and how to go on loving throughout life.—Dora Forster.

The savage bows down to idols of wood and stone; the civilized man to idols of flesh and blood.—G. B. Shaw.

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## LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFER—Producing light.—Same.

LUCIFEROUS—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

## GOSSIP FROM LOS ANGELES.

"My days, my weeks, my months, my years,  
Fly rapid as the rolling spheres!"

Thus sings the poet, and though not a poet nor the son of a poet I can echo this sentiment with appreciative earnestness. Three months ago today I landed in Los Angeles, expecting to stay not exceeding two months, then to move on to San Diego; thence northward to San Francisco, Portland, Tacoma and Seattle. Now the prospect of getting away from this city and from southern California seems as uncertain as ever, if not more so. The organization and welfare of the Los Angeles branch of the National Eugenic Association has been and still is my chief concern here, but not my whole concern. By the courtesy of Dr. Windsor, the most famous of living phrenologists and one of the chief exponents of the Genetic school of philosophy, as first taught by Samuel T. Fowler, of Philadelphia, I have joined his Los Angeles class and have been a regular attendant thereof for some time past. So well has the Genetic philosophy been received here that Dr. Windsor now thinks of spending the whole of the month of May in this city, and perhaps longer.

So closely allied is Genetics with Eugenics that Dr. Windsor has been one of our principal speakers on the Eugenic platform for a month or more. Last Wednesday evening he spoke more than one hour before our club on the need of freedom of speech and of the press in connection with the study of all social problems and especially those most intimately connected with reproduction of the race. At our next meeting he is billed to speak on the "Need of Intelligent Fatherhood."

At our last meeting, in answer to urgent requests I read the two articles entitled "The Fatherhood Question," by T. U. A., and "More Thoughts on Sexology," by Sarah C. Campbell, the publication of which articles constituted the alleged cause of my recent imprisonment at Joliet, Ill., and Leavenworth, Kan. The other speakers at that meeting were Prof. Edgar L. Larkin, of Laws Observatory, and Dr. Adah S. H. Patterson, who is acting president of the Los Angeles Eugenic Society, with Prof. Larkin honorary president. The utterances of all these speakers were warmly applauded by the large audience, so large that the platform and aisles of the hall were crowded with attentive and eager listeners.

By invitation of Dr. Whiting, president of the Los Angeles Osteopathic College, I am expected to address the students of that large and flourishing institution on Tuesday afternoon of this week. Then I have agreed to visit Glen Ivy Hot Springs, near Corona, Cal.,

and spend some time at that place, by invitation of one of the proprietors, who promises to pay all expenses of the trip to the springs and return to Los Angeles.

After that trip I am by promise bound to visit San Fernando, a town about twenty miles north of this city; also Long Beach and Hermosa Beach, to the westward, besides several more points within a radius of twenty-five miles of this the greatest city of southern California, and by some people considered scarcely second in population and commercial importance to San Francisco.

As a winter health resort and as a meeting place for national conventions of all sorts, Los Angeles easily takes the first place of all the cities of the United States, as I think. Just now great preparations are being made to entertain the *Shriners*, with illumination and civic honors, somewhat similar, it would seem, to the scenes witnessed annually at New Orleans at the time of Mardi Gras.

Then immediately following the week of the *Shriners* will come the "Mothers' Congress," a national organization concerning which I hope to have something more to say later. Just now I must stop this string of gossip and look after other matters. M. H.

## LOIS WAISBROOKER'S LECTURE ON "EUGENICS."

By Lillie D. White.

The meeting of the Social Science League of Chicago on Sunday evening, April 28, was one of unusual interest. Lois Waisbrooker gave a lecture on "Eugenics, or Human Culture," which was received with hearty appreciation. She opposes the position of those students and organizers of eugenic societies who believe that the human race can be improved by legislation or "a strict censorship of marriage laws." She has little respect for the plans and decisions of scientists, doctors, phrenologists, skilled mentalists, or teachers who presume to be able to decide on the fitness of lovers to become parents. She believes that even the mother herself may cause more evil than good by directing her thought or conduct along any line or plane having for its object a special influence on her child. To do or refrain from doing anything with the sole purpose of affecting the child in some way will often, if not always, bring about the opposite result.

The woman who for her own sake seeks the best development of her health and strength and activity of mind and body possesses a good basis for motherhood. The mother who refuses to submit to her husband's demands, who willingly assumes her responsibilities, who loves her coming child at every stage of its growth, may feel that she has done her part and can safely leave the rest to nature. And nature in doing her work resents the guidance of men, however learned and well-meaning, who presume to interfere.

The lecture in itself was most interesting and instructive and thoroughly enjoyed by all. But what called out the admiration and reverence of the hearers with something of a touch of awe and solemnity was the personality of the speaker. She is almost eighty-three years old and has been quite ill this winter, besides having been injured by a fall some months ago. She appears weak and frail in body, but her mind is as active and vigorous as ever and her voice was remarkable in its strength and clearness. She spoke for an hour, not once failing to be heard distinctly in every part of the hall, which was well filled.

Mrs. Waisbrooker will leave to the world the splendid legacy of her valuable and forceful contributions to the literature of sexology. In her own life she gives us a rare example of energy, determination and courage. Her friends feel that she deserves the best blessings and comforts of life, and regret that in her declining years she is unable to live in comfort and carry on the work which is her pleasure. Her present address is 653 Walnut street, Chicago, Ill. Her only income is from the sale of her books and whatever contributions her friends and admirers wish to bestow. She wishes to publish her lecture on "Eugenics, or Human Culture," and whoever feels inclined to help her will be more than repaid by the thought of helping along the progress of truth and knowledge.

"Let the history of our practice of book-burning serve to help us to keep our minds open with regard to anomalies which may still exist among us, descended from as suspicious an origin, and as little supported by reason."—Farrar.

"Dissent, after having long been an unquestionable crime, is ended by becoming almost a cornerstone of the glory of our civilization."—Patterson.



## THE SEX QUESTION AND SOCIALISM.

By E. B. Kerr.

Dear LUCIFER: In No. 1089 Helen Untermyer accuses me of ignoring the economic side of the sex question. I do not; on the contrary, I have often discussed it in LUCIFER and elsewhere. But I differ from Mrs. Untermyer in my conclusions. She thinks that without Socialism nothing can be done to make women economically independent. I think that even under the present system women are gradually becoming economically independent, because they are being admitted to an ever-increasing number of occupations in which they can earn their living. Moreover, the Neosocialist movement is forcing countries like England and France to provide public meals and nurseries for children, and to discuss the question of payment of mothers, and no doubt the same tendency will soon appear in America. Thus I consider that the economic side of the sex question is being gradually settled under our eyes.

Let me say, however, that even under present economic conditions a much happier sex system is possible. I know many persons who have settled the sex question as perfectly as they could under any economic system, and the number of such is increasing every day. These persons do not differ from their conventional neighbors in their economic circumstances. I believe that their experiments are of great value to mankind, and I believe that what hundreds have done and thousands are doing, millions can do.

Even if LUCIFER discussed nothing but purely sexual problems, I think it would be engaged in a very important work. What would Mrs. Untermyer think of anybody who wrote to a medical journal and said that doctors were wasting their time in discussing disease and sanitation, because most patients were too poor to follow their advice, and that what was needed was to turn all medical journals into Socialist papers? I think Mrs. Untermyer would see the absurdity of such a contention. Yet her remarks in LUCIFER are just as unreasonable. There are certain biological and psychological laws relating to sex which remain unchanged under all economic systems. There are certain laws of heredity which govern the breeding of the race under all conditions, and certain sexual needs which exist in all states of society. What we want is to study the laws of sex by observation, experiment and inference, and then modify our economic system in such a way as to produce sexual health.

Mrs. Untermyer says that I "always emphasize the physical portion of sex." I do not; it is Mrs. Untermyer who does that. I suppose Mrs. Untermyer has read the story of the Garden of Eden and the forbidden fruit. If the fruit had not been forbidden Eve would probably never have looked at it, but, unfortunately, God emphasized it so that it was impossible not to think about it. Maybe Mrs. Untermyer has heard of Blue Beard, who gave his wives the keys of all the rooms and allowed them to enter all but one, but this so emphasized that room in the minds of all the women that they had no rest until they had entered it. Did Mrs. Untermyer ever read in the Bible that "stolen waters are sweet, and bread eaten in secret is pleasant"? The man who wrote that knew something about emphasis. No, it is not I who emphasize the physical portion of sex. The persons who do that are those who try to make something unique and peculiar of that portion; who say that variety is bad in that, though good in all other things; who call a person who sticks to one in that matter "loyal" and "true," although they would call anyone an idiot who did any other thing with only one person. Such are the persons who emphasize the physical portion of sex. The result is the same as with Blue Beard's wives. The world is sex-mad; the only thing it can think of is the physical portion of sex. Every friendship between a man and a woman is dominated by their intense consciousness of the physical portion of sex. Either they feel a curiosity and desire on the physical plane, or they feel suspicion and reserve for fear that something might happen or that somebody might say something. The other day I heard an elderly lady of wide experience say that platonic friendship was impossible. So it is, and it will be as long as people like Mrs. Untermyer continue to emphasize the physical portion of sex. But when we have a race of people who calmly accept the law of variety as a universal law of biology and psychology, which admits of no exceptions; who realize that the physical portion of sex has nothing whatever to do with the truth or loyalty of anybody; who consider the physical manifestation of sex as merely one among many manifestations, calling for no special attention at all; then for the first time the physical portion of sex will sink to its natural level and will no longer dominate the minds of

men, and there will be many love affairs in which neither party will ever think about the physical portion of sex at all.

Mrs. Untermyer admits that "there are men and women whose physical and mental make-up compels them to have more than one mate," but she says that this is due to the "dissipating tendencies of the historical development through which mankind has passed." Mrs. Untermyer must have observed that there are also persons whose physical and mental make-up compels them to love more than one mate, to read more than one book, to enjoy more than one view, to love change of diet, change of air, and goodness knows what else. Do these weaknesses also result from the dissipating tendencies of historical development? Are we to suppose that under Socialism all such frailties will be unknown?

## THE EARLY CHRISTIAN WOMAN.

Miss Hildegard Hawthorne, who is not the least in need of the reflected glory which shines upon her from illustrious literary ancestors, writes charming book reviews for the *Times*. She is liberal and up-to-date and sweet withal, says Bertha W. Howe, in the *Truth Seeker*. A few weeks ago her subject was a recent book by a man with many affixes to his name, James Donaldson, M. A., LL. D. The book is "Woman: Her Position in Ancient Greece and Rome and among the Early Christians." At the end of a delightful review of that part of the book which deals with a time preceding the beginning of the Christian era, in which the magic names of Aspasia of Anaxagoras, the Lesbian poetess Sappho, Portia, and others attract the imagination, she takes up Dr. Donaldson's discussion of woman after the advent of Christianity:

"It is popularly supposed that the advent of Christianity worked a mighty change for the better in the status of women. Dr. Donaldson does not agree with this view. During the first three centuries of the Christian era, he finds her position lower and the notions regarding her more degraded than previously. The growing strength of asceticism bore a large part in this result. The exclusion of women from any participation in teaching or serving religion—unless it were as a martyr in the Roman Coliseum—worked to the same end. Woman's beauty came to be regarded as in itself sinful. The healthy pagan attitude toward marriage and child-bearing was anathema to these newcomers in the world's arena.

"Marriage even for the sake of children was a carnal indulgence, and such thinkers could not help thinking that the arrangements of the Creator were not wholly satisfactory. They did not dare to condemn marriage, but they held that it was much better not to marry at all—that the man or woman who did not marry was a nobler and more exalted being than the man or woman who did."

"This St. Anthony fear of the female sex could have but one result. A contempt for women, a misapprehension of the family arose. A hostile feeling supervened. Children were a proof of weak self-indulgence, if not actual immorality. Woman became, in the words of Tertullian:

"An Eve. The sentence of God on this sex of yours lives in this age; the guilt must of necessity live too. You are the devil's gateway; you are the unsunder of the forbidden tree; you are the first deserter of the divine law; you are she who persuaded him whom the devil was not valiant enough to attack. You destroyed so easily God's image. On account of your desert, that is death, even the Son of man had to die."

"These are hard words and bespeak a hard condition. Poor woman had to begin all over again. Once more the weary path must be traversed, once more the shackles must be worn through, once more she must endeavor to make of her jailer and master her helper and friend. Nearly two thousand years have passed and she is well on her way again. This book, with its succinct portrayal of what the Greek and Roman accomplished, has great interest. They did not shun the emotions nor functions of womanhood. They were healthy and beautiful, they bore healthy and beautiful children, they filled their minds with the divine words of philosophy and poetry. It was as women they excelled, and they left a pattern behind which is still an inspiration. We have our own task of fulfillment, and so one can accomplish it for us, either by act of parliament or gallantry. It was an ardent generosity and love of beauty that made Sappho and her Grecian sisters what they were. It was her nobility and courage that gave the Roman woman her freedom. Not by small means nor narrow hearts are great deeds achieved. This is said to be woman's age. May it, two thousand years hence, have as fine a story to tell, and find as sympathetic a teller as this story of long dead women has found in Dr. Donaldson!"

"For my part I am certain that God hath given us reason to discover between truth and falsehood, and he that makes not this use of it, but believes things he knows not why, I say it is chance that he believes the truth and not by choice, and I cannot but fear that God will not accept this sacrifice of fools."—Chillingworth.

A taste for books is the pleasure and glory of my life. I would not exchange it for the riches of the Indies.—Gibson.

## VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

To the Editor: Recently I received a copy of LUCIFER and inclose 25 cents for short subscription. I do not know just what the aim of LUCIFER is regarding marriage institutions, but I noticed several religious sentiments that I can endorse. I believe the superstition of Christianity is the greatest boulder in the way of morality and intelligence today. What monarchy and Confucianism have done for China, Rooseveltism and Christianity are doing for America. I have just been sending a protest to our local paper regarding the tendency of Christians to impart their superstitions on our public school children. They would be quick to protest if by any chance a school board should employ a Mohammedan, and he should proceed to teach the Koran as the word of God, and have the school sing hymns setting forth the beauties of the Mohammedan religion. Believing you are working for a higher civilization, I am, very truly yours.—Julia C. Coon, Bartow, Fla.

To the Editor: The issue of April 11 is the best number I've seen. If you're going to keep it up I must subscribe, and do here-with. Widen the circle of your influence, double and treble your subscribers. You can by such thoughtful discussion of the sex question from differing viewpoints. Mrs. Untermann thinks and writes with ability and has fairness of spirit; so also Gladys Lamb and yourself. Mr. Kerr is more positive in his views. Such a fine quartet can keep the ball going for some time. There's Laura Smith Wood, whose Whitmanesque poems on motherhood show a very precious gift of insight and expression. Many today are looking for light. Make of the Light-Bearer more of an open forum, taking care that the speakers have something to say.

If "the well-known book of Rudeforth" is the best on the subject of sex I want it and am ready to pay a reasonable price for a copy in fair condition, new or second-hand. Can you not get hold of a copy for me?—William A. Fisher, Boston, Mass.

Lillian Harman: I write you for the 64 page pamphlet entitled "The Persecution and the Appreciation." Enclosed 20 cents to pay for same. I am a Socialist and reader of the *Appeal to Reason*, where I saw notice of your grand old father's release from his malicious persecution. His incarceration was a most infernal outrage on his personal liberties. Your father is a grand, liberty-loving patriot and far in advance of any of his persecutors. They should ever be heartily ashamed of their treatment of their superior, Moses Harman. Tell your father that I did what I could to secure his release from that prison pen at Joliet. I circulated a petition to that Ted Russell for his pardon and got 106 signatures, all good and true. But the "trust buster," having dried up the milk of human kindness, could not condescend to help us in our humanitarian work. I did not vote for Teddie and will not have that sin to answer for. Just think of his treatment of Moyer, Haywood and Pettibone, the three martyrs to liberty and freedom like Moses Harman. But pardon me for this digression—I want your 64-page pamphlet. Send it on and much oblige. Yours, etc.—William M. Lee, Terre Haute, Ind.

To the Editor: No doubt the readers of LUCIFER have made themselves acquainted with the proceedings of that "farce comedy drama" recently enacted in a New York law court, entitled "The Thaw Trial." It was intended that one Harry K. Thaw be tried for murder, but the law, seeing that the defendant was a millionaire, and not wanting to tread on the dignity nor the rights of American money, changed the indictment, and proceeded to try the culprit's wife for virtue and morals. The law has made Evelyn Nesbit Thaw the real defendant in the case and not Harry K. Thaw, as was intended. The whole proceeding has been nothing less than a humorous farce. Harry K. Thaw tells us that he shot and killed Stanford White because he had "ruined his wife and robbed her of her honor." Thaw also tells us the killing of White was an act of Providence. Then I suggest that "Providence"—whoever he is—be immediately arrested and brought to trial. Murder is murder, no matter who commits it. The next part of the farce is when this "Christian nation" makes believe to be shocked at the confession and revelation of acts which it well knows are

committed every day in the year and which are commended and defended and sanctioned by their own foundation of morals, the Bible, and their own cruel, merciless kind. Our stupid unsocial customs, conventionalities and manners; our heartless, era I industrial, social and economic system of slavery; our false modesty and morals; our societies for the promotion of sex ignorance (under the guise of the "prevention of vice societies") and prevention of knowledge, are the direct cause of Stanford White tragedies and Thaw trials. Stanford White and Evelyn Nesbit were no better nor worse than the rest of us. We are all human and of the same flesh and blood. We are all liable to error and mistakes. Yes, even the judge and jury and attorneys in the Thaw trial case. We are all victims of the same conditions, surroundings and environment. Evelyn Nesbit and Stanford White might say to the American people, "Those of you that are without guilt, let 'em cast the first stone." If we are to do away with mental and sexual perversities, if we are to do away with prostitution, debauchery and crime, we must do away with conditions that produce such. We must have a free press, free speech, economic and industrial and social freedom, free access to all knowledge; nothing short of this will suffice.—James Meyers, Jardine, Mont.

To the Editor: In simplicity lies all truth. Simple axioms are world-builders, seeds of life sown in the soil of human hearts. From the "Love one another," uttered by the loving Christ, the spiritual world of our planet received its first impulse. "Epos ac mores," said Galileo, and the mental world was electrified. Now comes Moses Harman, with his "Right to be born well," and the physical world is quickened. From this triality is formed the individual, and is the harmonious vibrations of these three worlds is centered immortally. The tuning-fork of our being is purity. So, then, the first requirement for a child to be born well is purity in the authors of his being, an all-round purity of soul, of mind, of body, so that the cosmic force finds free play through their organism in its entirety. In the direction of purity should the effort of the true, intelligent and earnest reformer be bent. If man will not accept it of his own free will he must be compelled to it by removing from his life all that is antagonistic to its attainment. Purge the world, cleanse it through every channel and every pore; destroy all obstructions; alter and revitalize its sluggish fluids, instead of clogging its system with the poisons of liquor, tobacco and debauchery, its concomitant; then, and then only, can it be made possible for the child to be born well. Let the word free love be changed to pure love, and as example is really the only teacher, let us begin with our own lives. All hail to the child of Purity.—Flora McPhillips, Carmel, Cal.

To the Editor: As the champion of variety, Brother Kerr, seems to meet with but little opposition, permit me to throw a few thoughts his way. We are indebted to Franklin for the saying that we can no more think alike than we can look alike. To this truism I will add: or feel alike. There are men who are natural-born varietyists, for they have but little conception of love that goes deeper than physical attraction; and many women are fitted for just such mates, for they, too, are undeveloped in their love natures. To all such only one way is open—to live in accord with their nature and the condition reached in the process of evolution. But the man or woman who has found in his or her mate all that love can give or soul can crave cannot become a varietyist, for the good and sufficient reason that no desire exists to impel. When and where true soul love exists between a man and woman—I use the term soul to express the deepest feelings which we are capable of experiencing—there is no more desire for sex relations with another party than there is to consume two full meals at one sitting, to seek the presence of a red-hot stove in July, or to do anything else that would be contrary to comfort. Nothing is more evident to me than the fact that no hard and fast rule can be made to fit all mankind in anything, and sex relations are no exception. There will always be varietyists, without much doubt, and there will likewise be those to whom variety will present no charm. Comparatively few, under conditions that compel marriage for convenience, a home or livelihood, that induce it for position, wealth or influence, find happy and harmonious mateship. But there are those who do, and when by nature both are monogamists they have got all their cup of joy and pleasure as hold. Take the case of Andrew Jackson, who, when his wife suddenly died, though a man of iron will and courage that never faltered in time of danger, became a changed man in a day and was never the same afterwards. Does any one suppose that the idea of variety would have found a welcome in his brain, or hers, when living?

No; they were mated; were harmonious and satisfied. They touched the heart of joy; knew the greatest depth of love. Several years ago a man's wife died in this city and he was confined to his bed at the same time with nothing considered serious. When the full realization of his bereavement struck him he said: "Do not be in a hurry about the funeral; my end is near," and the next day his death occurred. It is unnecessary to remark that such love was not of the variety kind. There are many men and women so perfectly mated—some are not married, oh, horrors!—that they find in each other's companionship full, complete and lasting joys, and it will require an abler exponent of variety than Brother Kerr to convince them they need a change. To those who have never done so I would suggest the reading of "Primitive Love and Love Stories," by Finck, giving special attention to what he says of romantic and conjugal love. I know of no book dealing with human sex love that equals it, and the author is not a varietist.—*Chauncy Seecance, Los Angeles, Cal.*

To the Editor: Occasionally we are called upon to reach forth in happy anticipation toward some new publication that is being launched upon the sea of public opinion. Cheerfully we proceed to give nourishment to the puny infant; we are lenient toward its feeble outcries and its deficiencies, always hoping for an expression of some little good from it. Sometimes we are repaid a la the snake that rewards us after its fashion.

We anticipated glowing things from the *Woman's National Daily*. When it editorially counseled us to read the Bible, pointing out to us what it thought good therein, we tolerated the presumption, thereby turning the other cheek. We are beginning to grow indifferent and the great things are not transpiring, and still every imposition that is presented as hopes has been submissively endured—not that we were enamored of the platitudes in its columns, but expressly to lend it a helping hand, to tide it over toward greater strength for good to womankind.

In the edition for April 4 there appeared an editorial under the caption of "Anarchy and Education." How any sane woman can read this article, which so unreasonably attacks two eminent women, and still persist in tolerating this flabby paper, with its hay-fever fiction, its impossible fashion plates, and its namby-pamby paragraphs, is more than a Capricornus can tell. What must be the rank and file who endure such vituperations? As Pope says, "What must be the priest where the monkey is a god?"

The editor heard a false alarm. Some one said that Emma Goldman was to deliver a lecture or a series of lectures to the students of Chicago University, at which he goes frantic and says: "Emma Goldman does not preach peace and contentment to her hearers; she harangues them in the interest of lawlessness, as her proud title, 'The Queen of the Anarchists,' proclaims. She strives to inculcate the doctrine of hatred, not the idea of love and forbearance. Her theory is that every man should have his hand against every other man. She has gone to greater lengths than any other woman ever dared go in this country against the established order of things, with the possible exception of the notoriously ignorant and vicious Lucy Parsons. She is a dangerous woman, in that she is not like the rest of her class, without a certain amount of intelligence, and has by attrition if not through the regular channels of education attached a veneer of education that makes a considerable number of unthinking people look upon her as a smart woman," etc.

Wouldn't this man make women stand around if he could! No man need presume to intimate what a woman may think, nor try to control her mental condition, for our first command is that we must grow, and we progress in accordance with our environments. Are not the conditions that made Emma Goldman and Lucy Parsons to espouse the cause they did to be condemned, rather than the women themselves? A Socialist is not to be condemned. The pity is rather that conditions are as they are, thus producing such a horrid crop of Socialists and Anarchists! In sickness we don't say such and such symptoms are to be condemned, but we recognize them, we take the hint, and through these symptoms we reach the seat of disorder and treat accordingly. Emma Goldman and Lucy Parsons are only symptoms of the social disorder of our great body politic, and it were worth our while to take the hint and treat accordingly. It is my greatest desire that no woman will contribute financial or any other aid to an editor who is so medieval that he has just found something good in the Bible for us, and whose great delight seems to be to slander women. Let us no longer flatter him into thinking that his paper will creep into our dreary lives like a gleam of celestial sunshine.—*Anna Stockinger, Versailles, Ind.*

## "UNDESIRABLE CITIZENS."

President Roosevelt's denunciation of Moyer and Haywood, the Idaho prisoners, as "undesirable citizens," recalls the fact that Mr. Roosevelt once regarded Governor Altgeld as an "undesirable citizen." And so did the pro-slavery mob of Boston regard William Lloyd Garrison. Garrison's offending was to the pro-slavery interests of his time similar to the offending of men like the Idaho prisoners in Roosevelt's time. The question of murder is not involved in their case. They have not been convicted of murder, and presumptively they are innocent. But the point of view is involved in both cases. In Garrison's day men were in slavery, and Garrison demanded their freedom. Whether Garrison was a desirable citizen or not depended upon the point of view. To slaveholders, whose property in human chattels he menaced, he was an "undesirable citizen." But was he so to the slave? In our day great masses of men are forced by subtler methods to yield a lion's share of the products of their labor to the owners of legal privileges. These privileges are akin to the legal privileges of the old slave owners; they enable the privileged to live in the sweat of other men's faces. Against this subtler slavery the Idaho prisoners have struggled as Garrison did against chattel slavery. Are they therefore "undesirable citizens"? It depends upon the point of view. To the beneficiaries of these subtler privileges they are doubtless as "undesirable citizens" as were Garrison and his confederates to the slave oligarchy. But what of the telling victims of their privileges? And for which does Mr. Roosevelt speak? Which point of view is his? When he goes out of his way to throw into the balance the influence of his great office against these men on trial for their lives upon accusation of a crime of which he has no special reason to believe them guilty, and of which they are presumptively innocent, does he speak for slave class or for master class? for the poor who are despoiled or for rich despoilers? for producer or parasite? for the sons of Martha or the confederates of Goggenheim?—*The Public.*

## THE PERSECUTION AND THE APPRECIATION.

A report of the reception to Moses Harman at Drill Hall, Masonic Temple, Jan. 3, 1907, is now ready for delivery. It is a booklet of sixty-four pages, containing speeches by Paul Tyner, Walter Henry MacFarlane, Lucinda B. Chandler, Gertrude Breslau Hunt, Parker H. Sercombe, and Moses Harman; also letters from absent friends, newspaper reports, etc., and pictures of Lucinda B. Chandler, Kitchi Kaneko and Parker H. Sercombe. Two portraits of Mr. Harman are given; one, with grandson, taken in January, 1907, has never before been published. We hope this will be an effective document for wide distribution. Price, per dozen, \$1.25; single copies, 20 cents.

We have sent out over 100 free copies of this pamphlet and expect to circulate many more in the same way. The expense of publication and circulation is quite heavy and we gladly accept cooperation in the work. Those who are interested are requested to send names of persons to whom they think copies should be sent. Inability to assist financially should not deter friends from sending such names to us.

Then was not guilty shame. Dishonest shame  
Of nature's works, honor dishonorable,  
Sin-bred, how have ye troubled all mankind  
With shows instead, mere shows of seeming pure,  
And banished from man's life his happiest life,  
Simplicity and spotless innocence!

—Milton.

## ANNOUNCEMENTS.

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### A LITTLE LAW AND GOSPEL.

According to Ann.

Sometimes they tell us that religious live while there is good in them. No doubt, no doubt; and furthermore, the ghosts remain in standing among country folk until school houses put them out of business there; a parasite will grow upon a tree—as long as there is any good in the tree—until you pull the bad growth off; a plant will grow up white and spindling in the dark until the wall is torn away and light flows in. Doesn't prove, does it, that there is anything inherently to be admired in hobgoblins, in army worms, or clergymen?

The Christian religion sometimes serves to keep the surface of society presentable, so far as it prevents, through fear, the breaking out of symptoms of ill health; thus we often say that the patient is doing nicely, while the truth is the measles have struck in.

The majority of physicians of this school are not well read enough to diagnose disease; they often say that sturdy men should be in bed, or actually come round with bell and book to read the funeral service to the well; or when they come across a damp, unwholesome spot that breeds malaria of mind, they are usually too intent on fees to offend the owner of the land by calling for the health department. They vaccinate their patients with a devotion of awful selfishness which makes a man rejoice to think that he is headed straight for heaven while "sinners" fry in hell; with conceit, intolerance, superstition and indifference to the only time that we are sure of—which is right now, this very moment, by the clock. Where these practitioners are fattest and most numerous their clients are invariably the leanest and the most unskipped.

This system of medicine contains no good prescription that is not put up in less adulterated form after a dozen other codes. In vain they tell us that it is the only honest cure for everything, and vilify, burn and ostracize as quickly all those who do not recognize their diplomas and their sacred pellet-cases. Good sir, our reading and our observation teach us there is something wrong about a remedy which does not cure, and which is so advertised as to make well people think themselves in danger of an everlasting death. Away with drugs and leave us free at last to try the nature and the science cure.

Once I went into the Art Institute and wandered off into the statuary wing. Very warm and sunny it was there in the corridor; out of the great windows one saw the sky as blue, and a marble goddess smiled at me with all the amiability you can conceive. Perhaps at length, then, one had gotten back to Greece?

Presently a man came from one direction and a woman from another, and they chanced to meet in front of the kind deity. They looked at her, observed the slenderness of her attire, and then they looked at one another, and they laughed. It was not a nice laugh, and it woke me up. No, certainly one was not in Greece, nor yet in France or Italy, but here in the land of Anthony, of drapery, and Thaw.

I did not think this vulgar little incident illustrative of the innate badness of the human mind; what else, pray tell, can you expect of folk who read a "holy" book which tells them point blank that the human figure is a shameful thing?

A clergyman dropped into my den the other day, and beholding a Roycroft calendar upon the desk, a postcard with Brother Elbert's likeness on the wall, and a package of *Philistines* among my books, "Ah," said the little man, "you are one of those Elbert Hubbard persons, then?" "Certainly," confessed Ann, with some promptitude, "and, sir, are you not among the number of the faithful?"

"Good gracious, no!" responded Clericus, "I think that Elbert Hubbard is a profane and vulgar man."

Now, the wise person attempteth not to argue with a clergyman, knowing full well that if he had the ability to reason he would not be engaged in weekly exhortations of the beloved; but see, with what engaging freedom this black-coated one made comment on the things that pleased another's taste. Now, what do you suppose he would have said had I expressed my convictions with equal frankness, thus: "Well, sir, I think your Bible the very quintessence of vulgarity; and as for your churches, I seldom sit a service through in one without a wish to grow profane myself." Clericus would have gone off in high dudgeon, I expect; but as for liberals, they are meek, and kind, and suffer long, and half incline to thank you that you do not bring out thumbcoats and the figs on the spot.

Come to think about it, though, I once, twice, and maybe more, have seen "dam" written in the *Philistine*; but I maintain that that is not a circumstance when compared with a book that not only uses it with an n, but proposes actually to do it to a good three-quarters of the human race!

Not long ago I heard a man say he didn't like the idea of Socialism, because it was going to recast everybody in a common mold. Goodness gracious, my dear sir, wasn't Robert Burns fed on the same porridge that fell to the lot of the other youngsters in his father's house? Didn't they all live under the same roof? Given about the same initiation into the mysteries of the three R's and other things, were they not? How many of them took to writing poetry?

The *Yankee* story device reminds us again that there is only one method to get divorces in some states. Now, these two folk, it seems, although they appreciated each other's good qualities and wished each other excellently well, were none the less most unengaging actors on the stage of matrimony. The prima donna grew nervous and could not get through a role with credit if she knew her husband was behind the scenes; duets outside the theater were out of question, too. Almost looked as though the Lord had made a mess of things again, but he and the wise legislators had kindly left one loophole out of the entanglement. Kontr' pleasant newspaper scandal, pictures, divorce, and all scenes again. More or less, how would virtue ever triumph if we didn't make the "holy sacrament" of marriage as binding as it is in York State, Anthony?

The modest Anglo-Saxon clock must have been continually aglow of late over the newspaper reports from Spain. Such frank discussions of the expected advent of the little hair, such open comments on the health and daily doings of the queen, were scarce in keeping with the ideas of Mr. Comstock, one would think. But, after all, these are the doings of royalty, and so quite different, are they not, my dear American friend smelt?

An enterprising little woman who sells books ran in to see a police sergeant a few weeks ago; she wished permission to lay aside her petitioners—of all things!—and go about her business clad in knickerbockers, like a man. She actually conceived that skirts were in the way, forever tripping one in going up the stairs, collecting tobacco juice and apple cores in soaking down. Perhaps she thought of how a bright young woman was mangled in an elevator over in the Tribune building but last year, trapped and held down to a sickening death by petticoats; or perhaps she just

didn't take kindly to the garment anyhow. At any rate, the request met with a proper refusal by the be-towered one behind the desk. Ann, however, does wonder greatly why she asked if she could put the knickerbockers on. Pray, does she think a woman bound to heed the laws she did not make? A little backbone, ladies, please, and if you think the pantaloons a lovely or convenient garb, go straight ahead and put it on. But just imagine Cicero in pantaloons!

Whence comes this idea, anyhow, that women should be wrapped about with flapping skirts? I will tell you what I think about it. I think that it proceedeth (1) from the sour, unwholesome asceticism of these Christians, who say that half the people in the world (not their half, of course, but just the other half) are products of the evil one, and who so valiantly are wont to flee the devil that they may subdue him; (2) from the good old thought that a woman is a piece of private property, to be well and carefully concealed, lest you might take it in your head you wanted her yourself. Else, were modesty the only reason for the skirt, why do we not pass laws prescribing them for men,—making them, say, of separate colors or peculiar cuts if we should otherwise have trouble in telling Jane from John?

Wonder why we are so prone to pity children with so lawful second name? Are not a good half the women in this country without any name of their own at the date of this present writing? As for Ann, she professes she would rather be merely Ann than Mrs. Jeh und Gott in Germany, or Mrs. Hock der Kaiser in the White House.

If parenthood is the greatest and the noblest thing in life, how many children claimed the last name of the founder of your religion, dear clergyman?

The senate of this state is after fortune-tellers and astrologers, and passed a measure the other day prohibiting them from taking fees. Anybody got a bill up to check the swindling system of divination into the mysteries of the "next world," and the fake magic creeds and books to avert the unlucky star that sentenced you to everlasting brimstone at your birth? Off with the black robe, then, Brother Quayle, and cease to play the oracle as to what is "in the mind of the Lord." You know no more about it than does Ann; and furthermore we are convinced that many a poor hod-carrier or worker in a mill has earned a better right to tuck a "Reverend" before his name!

"Either the prison or the asylum is the proper place for people who can't stop thinking and writing about sex," opined the editor of the Chicago Journal once upon a time. How pleasant is it now to turn back to ponder on the wisdom of this thought, after a perusal of the remarks of Judge McEwen the other day, in conversation of Mr. Stead's conclusion that women were not respected over here. "We do respect 'em," yelled the Judge; "that is, we respect 'em when we think of 'em as mothers of the race." In other words, this gentleman can never for one moment get the idea of sex out of his head; he never thinks of anything about a woman but her sex. Wonder how many women, when they meet a man, begin to size him up as a potential father of the race? 'Ware, Judge, the Journal thinks you ought to be consumption-catching at this moment down at Joliet.

The Judge is not the only man, however, by a good long ways, who stands in danger of the nine-foot cell. That crowd of loafers over on the corner do not seem to me to look at other men while merry brooms scurry off the lake; but at a bicycle meet, what was there ever strange about the ankles that you saw beneath a 36-inch skirt?

The civil service commission, too, it might be added, can't stop thinking about sex; so long as there are men upon the roll, they certify them without regard to any women standing higher on the list; and when a petitioner does get a job, good Uncle Sam remembers sex again and sees that salary is duly cut. My, my, I thought they all went through the same exam, and did exactly the same kind of work!

Yea, further, see how every paper in this town was lately marveling that a clever lawyer out in Evanston should be promoted to the exalted office of a justice of the peace! How would you fill up the mighty gap if Theodore decreed divorce court news improper for the public mind? Sex? my good friend editor, it is the greatest thing that makes the newspaper go 'round.

The Journal pastepot will now dismiss us with the benediction!

## SUDS FROM THE TUB OF A CYNIC.

By Janice Armstrong.

"Free love" is the wrong name for the right thing.

"Deceitful-mating and unmating at the will of the masters" is the true meaning of free love, and the essence of a brief and incisive phrase expressive thereof would add to the richness of speech.

I am a "free lover" myself, but not therefore a miscellaneous sexualist.

When I say I believe in free speech it does not mean that I wish to speak all languages of several of them at once, but simply that I wish to talk in my own way, beginning and ceasing when I like, without intending to bore or be rude to the listener. It is easy to apply the logic of free speech to the logic of free love.

"Caught in the act," says some one, "of doing a good turn to our fellow man once in a while, we brag about it and call it by the high-sounding name of altruism, as if there really is such a thing as absolute sacrifices for others without the simultaneous gratification of our ego." What a fine thing if the egos of all of us were built after the plan of Harman's!

The society of some people makes us happy for a time and then ceases to make us so. Now, honestly, do you think you ought to be compelled to remain with one whose society makes you unhappy? Really, don't you believe in free association?

Do you solemnly promise to be the friend of this person forever, to cling to him though he become your bitterest enemy, regardless either of your own happiness or his? No, you do not, but you might if either church or state demanded it of you, and denounce "free friendship" as you now denounce "free love."

If, upon seeing a handsome woman, you were to exclaim, "What a beautiful animal!" you would give offense, notwithstanding she is just what you say she is—a beautiful animal. Words, however, are understood in the conventional and not in a literal sense, and so I deny that I am a free lover the same as I do not refer to handsome women as beautiful animals.

My dear old mother was one of the sweetest bipeds I ever knew, the gentlest and most loving of all mammals! I write this sentence to show my objection to the phrase "free love." The phrase tells you exactly what I am sexually, but offensively, and therefore injuriously, and I do not propose to be hurt by words any more than by orthodox marriage.

I think it were well to speak truth to the mob like we make love to woman—slowly, euphemistically, and in the way she wishes to have it made. Apollo Belvidere and Socrates combined could make no progress thus: "Say, kid, I'm stuck; come on, let's hook up!" And yet absolutely what is the difference between that and: "Darling, I adore you; will you be mine?"

If new truths cause pain it is because we administer them without anesthetics. There is nothing the brain can think that cannot be said pleasantly if you know how to speak as well as think.

Of course, no matter how artistically, refinably or poetically you put a truth, its enemies will frequently persecute, imprison and even murder you, but then not so quickly and readily as when you do it in a coarse and vulgar way.

If the mind of Moses Harman were as obscene as Abraham Lincoln's he would have rotted in prison long ago. Take away Harman's immaculate mental and verbal cleanliness and the flood of Comstockian nastiness would engulf him forever in the hat of an eye. As it is, the worst it can do is to bespatter him once in a while.

If men cannot bear the "sudden light" of truth, why, turn the light on slowly. You don't have to "buckle" on much grey matter to think that out.

It is unpleasant to see a friend unjustly imprisoned, but prisons have a part to play in the world as well as palaces.

Why did 4,000 human beings sit open-mouthed to hear Dowie say he was Elijah the Three-eyed? For the same reason that 4,000 famished dogs will follow one dog with a bone. They thought, although foolishly, that Dowie might drop something that was good for them, and not because the most of them believed anything that Dowie said.

Dowie sold superstition the same as a street-seller sells brick-dust for eye-salve; and the reason that truth is hard to sell is because so many people want something for nothing—a miracle that even Truth Almighty is incapable of performing.

Humanity, for the most part, avails itself of the life work of men like Harman greedily and without thanks, like the heirs of the rich in the division of fortunes.

How old is Meditating Ann?

Dowie established a church the same as he might have sold green goods; not because any one believed what he said, but because



each one thought he might make some other fellow believe that he collected Dixie. But how about the people who gave him all they had for a while lot of bad money—weak-minded rogues more robbed than robbing!

There is no graft in truth, any more than there is darkness in light, for truth drives all graft before it like the sun dispersing the shadows of night. But, of course, the man who burns the lamp of truth must pay for the oil himself, and the feeble rays he attempts to shed will for the most part be obscured by the clouds of human incoherence, malice and greed. In spite of it all, however, it is the nature of light to shine.

I am married, ceremoniously mated, but for the same reason that I wear trousers instead of skirts. I follow the fashion in some things, and in others I do not. For instance, it isn't fashionable for married men to write against matrimony, the thing I am now doing in my cynical imbecility. And as to what they think of me who do not believe in marriage I care as much as I do for the opinions of others who think I ought not to write against marriage.

I will write for a thing until I tire, and then write against it until I get ready to write for it again; and if you, my brother or sister, suppress me as a free writer, what do you think I will do to you as a "free lover"?

What! Wilt thou ostracize me because I speak for freedom today, and tomorrow speak against it? Wilt thou imprison me because I make love to a woman today and make hate tomorrow? If so, I will not tell thee that thou oughtest not to do it, but I will say that thou dost not do as I do.

Once married to truth, thou shalt not divorce! I wonder if you are talking to me. I will write a lie if I like and leave it to you to believe it or not, as you like. I do not force necessity upon you and I am not going to permit you to force truth upon me. We are equal and for the maintenance of our equality I will fight you with your own weapons, if fight I must.

I do not tell you to be consistent with me, but I do tell you that if you are inconsistent with me I shall be the same with you. If you think you can deceive me, go ahead; I have unbounded faith in the survival of the fittest and that with the might of the triumphant intellect will always be found the right!

## THE CASE OF ETTA MORRILL.

By Maud A. Thorndyke.

Graduated from grammar school in Franklin, N. H., at 14 years of age, into the hopper of a needle factory at Contoocookville, N. H., at 15 years, Etta Morrill is today where our social and industrial systems are largely responsible in placing hundreds of our choicest flowers of the human type, &c., in the condition of expectant motherhood without the "protection" society demands in the form of a little golden chain called a wedding ring. This same society does not demand that motherhood be "protected." It feigns to "protect" itself by two alternatives, both of which make woman subservient to man—either that the woman be "sold" to one master, via the auction block of the priest, or that she and her child be ostracized—which is synonymous with selling to many masters, nine times in ten.

The factories are calling our daughters from every part of the country to come and assist in supporting their fathers, mothers and younger brothers and sisters in the struggle for bread. Thousands of mothers are forced to place their daughters on the altar of Mammon at the age they most need a mother's wise counsel—for every human child is possessed of a love-nature that seeks its mate to cooperate in expressing its highest, which is the reproduction of self. But if that child be ignorant of the wisest use of nature's resources, or in trustful simplicity obeys nature's behest in a manner not prescribed by "society," then the "protection" which should be accorded our motherhood is withheld, and not only that, but is trampled in the mire by visionary "moralists."

When 16-year-old Etta Morrill met 17-year-old Francis P. Law their attraction was mutual. It was not evil thoughts that filled their minds, nor evil designs that caused them to express nature's law. But it was evil, evolved from many generations of teaching, called thinking—but which in reality is not thinking, but merely accepting an established custom—that caused Francis P. Law to desert his child sweetheart at the time she most needed his love and support—this present time, when she is passing from the land of girlhood into the full-blown flower of motherhood, the motherhood of his child.

Etta Morrill, awakening from "love's young dream," thinks first of her unborn babe and the position it must take in the world under our present false systems.

Our social system, that divides motherhood into classes, the one

class chained to one acknowledged master by a tiny golden manacle on the finger, a master who may have any number of "slaves" (from which we get our word "wife"), but who "stands pat" for the motherhood of one woman—if she wear the sign; . . . and the other class. Though she may have entered the Temple of Motherhood on the wings of Love—hence nature's highest, most truly legitimate expression—she is ostracized from the great rank and file of her own kind, and her child misclassified "illegitimate" because born in the freedom of love instead of the shackles of servitude.

Our industrial system, that has robbed our fathers and brothers of their former position of "house-hands" and forced our mothers and daughters into the arena as bread-winners.

Our economic system, that economizes in nothing but virtue, that grinds out millions and paupers in the same grist—placing the millions in fat bundles on the shelf and hurling the wretched paupers in miserable heaps on the damp, filthy floor.

Our political system, that casts the statesman and replaces the officer with a politician in his armor of graft.

Our educational system, that crams our children with misinformation on all important issues of life, that spends less of our public funds for competent teachers than is used for pulling wires in official capacity.

Our religious system, that places a Chinese shoe on our brains, that we may hire landless priests to do our thinking for us and keep women from her rightful heritage of self.

And under these systems, with all their intricate ramifications, we must protect our offspring as best we may; and to "start right" we must have the seal of the state on a piece of paper, "beautifully decorated for framing," announcing to all "whom it may concern" that we have made promises regarding things we know little or nothing about, and by thus perjuring ourselves more or less we are pronounced decent for parenthood and our numerous progeny legitimate.

No law or code that is not founded upon principle can hope to stand immune from attack, and principle in its simple meaning is in accord with natural law. The hardest laws imposed upon us today are those that are the outgrowth of established customs, the hardest of which is the enormous disparity displayed between man and woman violating the same law, as regards society. The stamp of approval is emblazoned upon the forehead of man in letters all may read; while his co-partner in the act is ostracized and helplessly and hopelessly branded forever. This was the mental picture photographed upon the brain of the girl as she stood before the camera, Society. Established Custom, and realized her only sin consisted in violating one of these customs. She had not tarnished her birthright for a title not sold her honor for gold, but she had given her love in exchange for love; not like hundreds of her sister girls who are driven by cold and hunger, in our era of "overproduction," to "get thee a gentleman friend," nor like hundreds of others held in the firm grasp of their employers' whim to feast his lust upon their young lives, but a premature and in consequence unwise interpretation of the best use of nature's resources. Had she had the benefit of home life, the counsel of a wise mother, the use of her love-nature might have been turned into other channels until such time as the laws of society prescribe.

We can never attain unto righteousness until we emancipate woman. Freedom is not license. We are living under a system of license, and our criminal courts and divorce records prove conclusively that it is not a good system. Repeal our license laws, free woman, place motherhood, pure and simple, upon a pedestal prominent among all others, and but a few generations shall pass away before we will have elevated the moral standard of the human family until it will begin to rank with the so-called brute world in the regulation of natural sex laws. Man is the only animal that has ever violated them, and woman is the only female that is held a slave. Hundreds and thousands of good women know this, but accept for a certainty the impossibility of the emancipation of their sex; still others realize there's something vastly wrong, but seek a remedy for the effect instead of going to the root and finding out the cause.

Then there are others—the ones who do more harm to themselves and to man himself than all other classes of women put together—the women and young girls who uphold men in their attitude toward the girls they have made social extraneities. To the earnest student of our social disease, to the thoughtful mind on all that pertains to human welfare, this phase of woman-nature is the most deplorable because the most ignorant, and one that brings most sorrow into their own lives nine times in ten; for if they entrust their own happiness to one of these men, he has already acquired the habit of lightly treating woman and is very liable not to change. So we find Casan, N. H., no exception to the rule when it comes to an analysis of the so-called social evil and the mental ability of the people to probe the cause and treat the effect in an enlightened and humane manner. But we find young women condemning the attitude of young Law in his attitude of desertion toward little Etta Morrill; we find them accepting his attentions and occupying his time, that should be given to considerate attention to her, in her appeal to his manhood in behalf of their unborn child; for as essential as is the deed to a farm after you're paid for it in this era of landlord monopoly, so is the deed to a man's name before you can bear him a legitimate child. And so we see young Law flattered by the smiling attention of "good" young women, emboldened by the jests of men old enough for serious thought, bolstering his attitude in refusing to protect from social ostracism the unborn child of Etta Morrill, while fully acknowledging its fatherhood.

# LUCIFER.

THE LIGHT-BEARER.

THE PIONEER ADVOCATE OF EUGENICS IN AMERICA.

MOSES HARMAN, EDITOR AND PUBLISHER.

PUBLISHED FORTNIGHTLY AT 500 FULTON ST., CHICAGO, ILL.

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Money orders and drafts should be made payable to Moses Harman. Please do not send personal checks, as a discount is charged by the banks for collection.

Letters for *LUCIFER* should be addressed to Moses Harman, 500 Fulton street, Chicago.

## LUCIFER: ITS MEANING AND PURPOSE.

*LUCIFER*—The planet Venus; so called from its brightness.—Webster's Dictionary.

*LUCIFEROUS*—Giving light; affording light or the means of discovery.—Same.

*LUCIFIC*—Producing light.—Same.

*LUCIFORM*—Having the form of light.—Same.

The name *Lucifer* means Light-Bearing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

## LUCIFER'S METEMPSYCHOSIS.

Pythagoras of Samos, who died 500 years before the beginning of the Christian era, taught the doctrine of metempsychosis, or the transmigration of souls, a doctrine similar in many respects to that of reincarnation, taught by the Buddhists and the theosophists. It is a significant fact that the leading theosophical magazine, published by Madame Blavatsky, was started under the name of *Lucifer*. This name, as has often been stated in these columns, literally means the light-bearer. It was applied by the ancients to Venus, when Venus was the morning star, to signify that it was the herald of dawn.

Through a misinterpretation of a passage in the book of Isaiah in the Hebrew Bible the name afterwards was taken to signify the mythical devil Satan, and the error has been spread so widely by ignorant theologians that with thousands of persons the beautiful Latin name has no other than an evil significance.

Because of the wide prevalence of this error in interpreting the name *LUCIFER* many good friends of this paper have from time to time suggested that its name be changed, their argument being that it would accomplish more good for the cause of race culture if it had a name which was not repellant to so many persons. Those arguments have received the most careful consideration, but, after making all allowance for their force, the editor felt that to change the name would be a concession to ignorance and that, especially, to change it while under fire of persecution would appear to be a concession to his persecutors. The name was adhered to because it seemed to be the most significant one which could be taken by a paper whose object was to spread the light of knowledge. Had a more appropriate name been suggested it probably would have been adopted.

Such a name now has been suggested and *LUCIFER*'s reincarnation or metempsychosis has now been definitely decided upon. The name chosen in place of *Lucifer* is "THE

AMERICAN JOURNAL OF EUGENICS." The name "eugenics" was invented by the great biologist Francis Galton, who also invented the word "stirpiculture." Its literal significance is the science of properly begetting—or of sowing culture through the best conditions for reproduction.

*LUCIFER* for more than a quarter of a century has insisted that the greatest of all rights is the right to be born well. That right is just what the science of eugenics is designed to promote. As *LUCIFER* was the first periodical in America to devote itself to what is now called the science of eugenics, it seems appropriate that it now should be called "THE AMERICAN JOURNAL OF EUGENICS."

The change of name is no abandonment of the idea for which *LUCIFER* has stood. In fact the paper still will continue to be a "light-bearer," but, as its new name suggests, it will direct the light particularly to the important study of sexual hygiene. This is an age of specialists, and although *LUCIFER* always has been an unflinching advocate of the right of children to be born well its name had a much broader significance. Any paper published for educational purposes might appropriately be called "Lucifer, the Light-Bearer," but inasmuch as this paper has a special field in which it seeks to direct light a name denoting its specific purpose seems more appropriate.

While the change of name is no concession to ignorance, nor is it an evidence of retreat under fire, the new name is one which happily has no stigma of evil attached to it by the ignorant. It is a name which is easily explained and which has only one significance.

That this change of name is not by any means a suddenly conceived idea is well known to many of *LUCIFER*'s most earnest friends and most generous helpers. While in California three years ago, and for months after his return to Chicago, a radical change of name was very seriously contemplated by the editor, and only the attitude of the postoffice department towards the paper prevented the change or radical modification of the old name at that time, and now that a tidal wave of earnest inquiry into the subject upon which *LUCIFER* has been the pioneer journal, making itself felt in every English-speaking country, it would seem that the time has at length arrived to put into execution the long-contemplated change.

## CHANGE OF FORM AND TIME OF ISSUE.

With the change of name it is believed that now is the time to make other changes that have been long under serious consideration. The advantages of the monthly magazine over the weekly or fortnightly form and period of issue are so numerous that it is scarcely worth while to enumerate them here. So far as now recalled all who have given voice to their opinion have agreed that the monthly magazine would be an improvement upon *LUCIFER*'s present and past form and period of issue.

To give time for making these changes and to enable our workers everywhere to send in a good list of new subscribers for the rejuvenated, the reincarnated *LUCIFER*, it is thought best that the first copy of THE AMERICAN JOURNAL OF EUGENICS should be dated July of this current year.

In conclusion it is perhaps needless to say that the measure of success to be achieved by THE AMERICAN JOURNAL OF EUGENICS will depend upon the support, the cordial, the energetic, the spontaneous support with which these proposed changes are met by the women and men who for so many, many years have made it possible for *LUCIFER* to live at all. If these helpers so will, this measure of success will be great; great and glorious beyond anything as yet conceived by those

who know what it means to antagonize popular prejudices concerning the most vitally important line of education for young and old, education that tells how to create human beings with sound minds in sound bodies—how to practicalize the right to be born well if born at all.

MOSES HARMAN,

378 West Fifth Street, Los Angeles, Calif.

Sunday, May 12, E. M. 307.

### "DO IT NOW."

According to the postal regulations, when a publication changes name or period of issue the publisher must make a new application for entry at second-class rates. For this reason we need to hear from all of our subscribers. Those whose subscriptions are paid in advance should send cards saying that they desire THE AMERICAN JOURNAL OF ECGENICS sent to them in fulfillment of unexpired subscriptions to LUCIFER. Those whose subscriptions have expired or are about to expire should send in renewal, or a statement that they wish to receive the new journal and will pay for it at some future time. It is of the greatest importance that every one of our subscribers and friends should heed this request.

I hope to be able to make definite announcement concerning size and other details in next issue. There are many details that have to be settled, and as Los Angeles and Chicago are so far apart it will of course take much longer to discuss and decide all questions of detail than it would if the editor were at home.

And don't forget that it is of vital importance that we have a written order from every subscriber.

Do it now.

L. H.

### EDITORIAL CORRESPONDENCE.

Los Angeles, Cal., Saturday Morning, May 11.

While San Francisco and other cities of the American Union are having stormy times over the old, old problem of the equitable division of proceeds of labor, as between the laborer himself and the owner of the tools, the raw materials and the "franchises" or privileges granted by "the people" to corporate capital—while blood has flowed in the streets of San Francisco and business of all kinds has been very seriously disturbed by the strife of the striking carmen and their sympathizers on the one hand and the owners of the cars and the trucks on the other—in strong contrast with this unhappy state of affairs elsewhere Los Angeles has for a week been enjoying a feast of good-fellowship, a carnival called the "Fiesta de la Flores," which, translated into Anglo-Saxon, means the "Feast of Flowers."

This feast of flowers is, if I mistake not, an annually recurring jubilee, in which everybody is supposed to take part, whether citizen or stranger. Special interest attaches to the festa this year because of the presence here of many thousands of "Shriners," members of what is known as the "Ancient Arabic Order of Nobles of the Mystic Shrine." The origin of this order is thus given by a prominent city daily:

"In the days of fiery fanaticism, when the sword settled more mooted points of theology than did the pen, when the first ripple of Islamism spread from the burning droms of Arabia to become a tidal wave of faith which submerged half the world, to be flung back in a spray of blood from the iron front of the Frankish warriors at the battle of Tours—in these first days, when to doubt was to die, a few broad-minded men in the cradle of Mohammedanism at Mecca joined in secret to perpetuate the cause of tolerance, to promote the worship of the One God, inculcate virtue and punish crime. Thus, it is recorded, was organized the first Temple of the Order of the Mystic Shrine.

"Battles for faith in the name of God are won now by other missionaries than those who went forth clad in steel over one thousand years ago, the nations of those days no longer exist, and the world has changed. But the Ancient Arabic Order of Nobles of the Mystic Shrine is still a power in the world, and thousands of the nobles of the order are gathering in Los Angeles to attend the Imperial Council of the order, as it exists in the Western Hemisphere.

"The twenty-fifth year of the Hégira, or flight of Mohammed, which corresponds to A. D. 644, is noted as the birth of the order, and was promoted by Kalif Abo, the son-in-law of the Prophet.

With a few men of influence and culture, who deplored the rending of Arabia by political and religious factions, when law and the courts were of little account and the heavy hand ruled, Abo organized the first tribunal.

"Originally the intent of this tribunal was to remedy wrongs, protect the widow and the orphan and to punish with swift, mysterious death the wretch who had no fear of the law as it then existed.

"The order spread with the conquest of the hosts of Islam. It was carried to Egypt by Ibrahim, the son of Abo, and there became an independent order, known as the Egyptian Order of the Nobles of the Mystic Shrine.

"Membership in the order, wherever established, has been along tolerant lines. Christian, Jew, or Moslem, all were eligible, the sincere belief in God, Jehovah or Allah, the One God, under whatever name worshipped, being the one necessity of faith.

My chief interest in the "Nobles of the Mystic Shrine" is due to the fact that, as I see it, like the "Congress of Religions" at the World's Fair in Chicago, the organization of "lodges" or branches of Mohammedan Free Masonry—some but Masons can belong to the "Shriners"—in so-called Christian lands will have a tendency towards peace and human brotherhood and in case of renewal of war between the followers of Mohammed and those of the Nazarene the existence of such orders as this will tend to make Sherman's "hell" a little less hellish.

I remember an instance that occurred during the "war between the states" in '61-'65. During one of the frequent "raids" in Missouri the home of an uncle—prominent as a Mason—was being robbed of everything a "rebel" soldier coveted and could carry off. In the absence of her husband my aunt made the Masonic "hailing sign of distress." At once the command was passed along the line from the captain of the raiders to stop the pillage and to return to the owner every article already taken, which order was instantly obeyed, the rough troopers apologizing for their mistake and offering every reparation in their power for the fright and turmoil they had caused.

★ ★ ★

As a gala week I have never seen its equal anywhere. The entire "City of the Angels," so far as I could see it, seemed a mass of flowers and bustling of every gaudy hue. At night the buildings, private as well as public, were lit up in a manner that simply defies description. The electric "floats" drawn through the principal streets far surpassed in brilliancy and ingenuity of construction everything in that line displayed at the World's Fair in Chicago or at St. Louis, so far as I can recall. The parades, including music by the many bands, were magnificent and altogether new to most people because of the Asiatic dress and banners of the "Shriners," not one of whom, it may safely be assumed, was a Moslem by birth or nationality, or a believer in the creed of Mohammed, though wearing the "fer," or Moslem cap, and when on parade wearing the style of garments, the baggy trousers and burnouses of true Mohammedans.

★ ★ ★

Monday Morning, May 12.

But now comes tragedy close on the heels of comedy. The joyous festa week ended in frightful loss of life of these same festive Shriners. Saturday, 2 o'clock p. m., saw a most frightful wreck of a train on the "Coast line." From the Times (Los Angeles) of yesterday I clip the following description of the horrible event:

"SANTA BARBARA, CAL., May 11.—When the special train carrying 250 Shriners reached Honda it left the track and in an instant twenty-six were killed and forty injured. The gala week was in that moment ended in pitiful tragedy. At the time of the crash thirty-two men and women were seated in the diner. This car was hurled upon the locomotive. It was split in twain and filled with scalding steam. All its occupants were killed or badly injured, save only two or three.

"These passengers had left Santa Barbara less than an hour. They had taken the train fresh from a trip to the Old Mission. Happy and keenly hungry, they hurried to the diner. Every seat was filled and many stood in the vestibule between this car and the next sleeper. They had seen California. They were feasting their eyes on the last of its beauties. Besides them lay the sea, blue and flecked with white foam, where the wind swept it. Ahead of them lay home. Then came the crash.

"The locomotive left the rails and turned turtle. The baggage cars telescoped. Into this wreckage leaped the diner, and, falling, it shattered into fragments. The two following sleepers telescoped. The rest of the train stayed on the track.

"From the wreckage men crawled slowly, painfully. Behind them followed the hot steam. Some of them stopped in the hideous place to help the maimed, and of these some were caught by the white, scalding clouds.

"They had traveled to California, these passengers, in one happy family. In one family they had enjoyed themselves to the utmost, and in one family they suffered and died. The moment death-hurts



overlooked them they worked together and did for one another like brothers and sisters of one blood."

Oh, the pity of it all!

Special dispatch this morning from Santa Barbara puts the number of dead at thirty-two, with thirteen seriously, if not fatally, injured, and more than thirty others suffering from cuts and bruises.

The cause of the terrible disaster is said to have been a partially open switch where a switch should have been tightly closed. Doubtless it is the old, old story: "Nobody to blame"—at least no blame will be fixed upon the railroad company for poor construction or insufficient number of properly paid watchmen to see that everything is in good order when a trainload of human beings is expected to pass over the line at a rate of speed that would cause terrible slaughter in case everything should not be just right.

And over the question recurs: Will there ever be an end to such needless sacrifices of human life so long as human life is the cheap commodity it now is?

As some of us see it, the "vested rights" of corporate monopolies will always prevent proper care of human life—in mines, in factories, on railway trains, on ocean and river steamers, in theaters and other public buildings—just so long as human mothers consent to be mere breeders of men. So long as women listen to rulers in church and state, such as Cardinal Gibbons and Theodore Roosevelt, just so long will human life be reckoned of much less value than interest-bearing stocks and bonds.

★ ★ ★

To LUCIFER's friends and readers who have been expecting its editor to materialize at other points on the Pacific coast and who may wonder at his long stay at one place, I would briefly say there are several causes for such delay:

First—The many, many attractions of this Mecca of southern California, its climate, its opportunities for meeting people from all parts of the world and hearing what the world's agitators have to say on all lines of modern thought. All propagandists flock to this city with their various "gospels" for the speedy salvation of the world, feeling sure that here above all places—in heaven, earth or hades—is the place to make converts.

Second—The hospitality with which LUCIFER's work has been received at this city and its environs. Two weeks ago I addressed, by invitation, the professors and students of the Pacific Osteopathic College, located half-way between Los Angeles and Pasadena, on "What Matrimony and the Honeymoon Mean to Woman and Her Prospective Children." Though not in good condition for public speaking my talk was well received, and after the close of the meeting I was introduced to a considerable number of the professors, who spoke with warm appreciation of the work I am trying to do, and expressed a wish to hear me again, at some future time.

One week ago tonight I had the pleasure of addressing about forty women—no men admitted—at Naturopathic Hall, in this city, on the above-named subject, and although by no means in best condition for talking, my address was well received, several of my auditors making short speeches commendatory of this line of work. One of these, Miss Witte, formerly of Fulton, Kan., made a strong appeal to her sister women to do what they can to secure the repeal of the laws that prevent free discussion of sexologic and eugenic questions. Mrs. May E. Benson, whose work in keeping alive the "Light-Bearer Club" formed in Los Angeles three years ago was more untiring than that of any other person, made an excellent talk on the need of classes for the study of eugenics in every part of the city. She proposed to form such classes and give lessons to women and girls, having had considerable experience as a teacher in the public schools and having seen the great need of such instruction while in that vocation. A beginning was made at this meeting for the formation of such classes.

And still another cause of my long stay in Los Angeles is the fact that I am taking lessons from Dr. William Windsor in Phrenology and the Genetic philosophy, as first taught by Samuel T. Fowler, half-brother of O. S. and L. N. Fowler. Dr. Windsor is meeting with wonderful success in his classes, as well as in his free lectures; also in private delineations of character. It is now probable that he will remain here the greater part of the summer. Prominent among his helpers is the president of the Los Angeles Eugenic Society, Dr. Adah S. H. Patterson, who has given several lectures on "Matrimony," in connection with Dr. Windsor's classes.

Again the train is standing on the track, waiting to bear this letter to Chicago, and lost it be too late I close for this time. With best wishes and hopes, yours for more light,

M. HARMAN.

## FEDERAL GOVERNMENT TO CENSOR PRESS

GIRARD, KAN., May 17.—The Socialist press has become powerful enough at last, it seems, to attract the capital's lightning.

The *Appeal to Reason* has just been indicted in the federal court for the alleged circulation of "seditious, defamatory and threatening" matter. Fred D. Warren, the managing editor, has been arrested and taken into custody to answer to the indictment.

At Fort Scott in the preliminary hearing he was placed under bond and held for trial, which has been set for November. Ex-Chief Justice Frank Doster, of the supreme bench of Kansas, has been retained as chief counsel for the defense.

It is strongly hinted that the object of the prosecution and the power behind it is to so load down the *Appeal* with lawsuits, court costs, fees and expenses of all kinds as to drive it out of business.

It is further intimated that this indictment of the *Appeal* is but the beginning of a censorship that is to be assumed by the powers that be for the purpose of checking the growth of the Socialist press and keeping it within harmless bounds.

The capitalist papers out here are making a great deal over this indictment and probable prosecution. The maximum penalty for the offense alleged against the *Appeal* is five years in prison and a fine of \$5,000. Our capitalist friends are gleefully predicting that both will be imposed to the limit. We shall see. Certain it is that we shall fight from start to finish. We do not in the least doubt that the ultimate effect of this insidious attack will be to increase the power of the Socialist press and strengthen the revolutionary movement.—Special dispatch by Eugene F. Debs to the Chicago Daily Socialist.

## IN MEMORIAM: EDWARD BLISS FOOTE.

Dr. Edward Bond Foote has issued a handsomely printed memorial to his father. It will be highly prized by the good doctor's many friends and admirers. Six portraits of Dr. Foote are given, also portraits of his sons. The title page is as follows:

"In memory of Edward Bliss Foote, M. D., a 'beloved physician' of the new, scientific, human, social, 'agnostic' faith, who closed the Book of Personal Life on October 5, in the year 1906 of the Christian and common era, 306 of the Era of Science and Man."

The funeral address, delivered at 120 Lexington avenue, New York, on October 7, by Thaddeus Burr Wakeman. A letter to the legation: The records of Colonel Ingersoll and Mrs. Stanton. Newspaper notices, resolutions, letters from contributors and friends.

"True greatness, first of all, is a thing of the heart. It is all alive with robust and generous sympathies. It is neither behind its age, nor too far before it. It is up with its age, and ahead of it only just so far as to be able to lead its march. It cannot slumber, for activity is a necessity of its existence. It is no reservoir, but a fountain."—*Ernest D. Hitchcock*.

Published for free distribution by Edward Bond Foote, 120 Lexington avenue, New York."

## THE PERSECUTION AND THE APPRECIATION.

A report of the reception to Moses Harman at Drill Hall, Masonic Temple, Jan. 1, 1907, is now ready for delivery. It is a booklet of sixty-four pages, containing speeches by Paul Tyner, Walter Henry MacPherson, Lucinda B. Chandler, Gertrude Breslau Hunt, Parker H. Sercombe, and Moses Harman; also letters from about friends, newspaper reports, etc., and pictures of Lucinda B. Chandler, Kichi Kaneko and Parker H. Sercombe. Two portraits of Mr. Harman are given; one, with grandson, taken in January, 1907, has never before been published. We hope this will be an effective document for wide distribution. Price, per dozen, \$1.25; single copies, 20 cents.

We have sent out over 700 free copies of this pamphlet and expect to circulate many more in the same way. The expense of publication and circulation is quite heavy and we gladly accept cooperation in the work. Those who are interested are requested to send names of persons to whom they think copies should be sent. Inability to assist financially should not deter friends from sending such names to us.

"Those who are averse to have their own opinions examined are manifestly actuated more by attachment to their own tenets than to truth. They arrogate for themselves a privilege which they deny to their neighbor, and they suggest the suspicious inquiry—Is there any concealed interest in the background that causes discussion to be dreaded and opposed?"—Thos. Cooper (1830).

## VARIOUS VOICES.

All names and addresses of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Thus the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car, west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

To the Editor: While thanking Mrs. White for her excellent notice of the meeting of the Social Science League, on the night of April 24, permit me to say she made a slight mistake as to my age. I am only three months in my 82d year.—*Low Washbrook*.

Dear LUCIFER: In No. 1099 Louisa H. Dana differs from my opinion that, if women were paid by the state for the maintenance of their children, and for their time spent in maternity, the economic part of the sex problem would be solved. She says that, even if children are left out of account, the wages of women are so low that they are forced to marry in order to get supported. She instances the pitiable case of a woman earning only \$8 a week in a department store, and wonders how such a woman could have any freedom in love.

In Chicago, as elsewhere, the great majority of women who marry have to do so with a man of their own class. Women who work in stores are usually members of the laboring class, in most cases of the unskilled laboring class. It is into that class that most of such women have to marry. Now, what are the wages of men who are unskilled laborers? I do not know what they are in Chicago, but I do know that all over the Pacific coast such men are paid \$2 a day, or \$12 a week. As it is well known that wages are higher on the Pacific coast than in Chicago, I cannot for the life of me see how such men can get more than \$9 or \$10 a week in Chicago. If the store girl does not marry an unskilled laborer, but wants to be a little more respectable, she will probably marry a clerk, but times have changed very much in Chicago if the average clerk gets more than \$10 or \$11 a week.

We can therefore safely say that the most an \$8 woman can reasonably expect is to marry a \$10 man. In most cases a married woman has to give up her work and keep house, and get what she can out of the man's \$10. It certainly seems to me that a woman is better off with \$8 in herself than sharing \$10 with a man. If women were free and get paid by the state for all their children, I should say an \$8 woman was a perfect idiot to marry a \$10 man.—*E. R. Kerr*.

My Dear Lillian Harman: "The Persecution and the Appreciation" pamphlet received and I hasten to inclose \$1.25 to pay for one dozen of the many copies you intend giving away free. I will send you the name of a man, also name of a grand woman, who will appreciate the matter contained in this work; the one sent me I will "keep going," the other nine may apply on list you are making up.

Though a new member to LUCIFER's household the principle for which the work stands has had my recognition since I was old enough to understand the fundamentals underlying the reproduction of self upon the highest plane. I refrained from writing you and your father at a time when you were overwhelmed with letters from friends better known to you both than I am, but Moses Harman had the admiration and sympathy of my companion, Doctor Thornbridge, and myself; admiration for being brave enough to refuse to live less honest, hence less noble, than his highest sense of manhood demands of him, for himself; and sympathy that, in consequence of that honesty, he must stand the persecution of ignorance. Our united love to this grand man, and may he kiss the lips of health in beautiful California till "Sound-back to Good."

Baby George Harman O'Brien has grown "splendidly" since his picture, taken in January, 1906, as shown in picture, front-piece of book, just received, and I am positive the picture of Moses Harman in latest one is good, but oh! the smile on his face in the former picture. (I have photograph, you will remember); he will never have a better one than that, I am sure.

I am also sending you in this letter a paper I prepared for publication and sent to Hearst's Boston American, knowing full well the "particulars" would appear in some crude form, as the "affair" had taken "official" form, and such a "dainty tid-bit" could not be overlooked in a "great newspaper." I was then a guest of the Hotel Rand, in Canaan, N. H., and was in position to gain full truth, and did so, doing justice to the girl. As I told one of my friends, "I drew my girls a notch tighter, that I might not breathe too freely" while preparing an article for a daily newspaper. I drew an outline of my article while interviewing Etha and her mother, and filled in, in the one writing, and sent to Boston American that night, as had no copy. I was not sure I could watch the papers to see that it was not published, and have only just had it returned to me, saying their corps of writers was quite complete, and "after your contribution being in the office for some time we return it, thanking you for its tender." What they did print I do not know, but a short notice of Law's arrest and final marriage. I suppose, as usual with such misinformation of news. If LUCIFER can use it, giving its readers the benefit of knowing it was prepared for a "wily-nilly" paper, with or without names of participating parties and place (Mrs. Merrill knew I was writing for publication), I would like to have you publish it.

I inclose 10 cents also for the "special" you advertise, as I never had the "Ashlerville" number. I will see all other numbers

for "missionary" work, as I do all of my regulars. I now have but two LUCIFER's in the house; rest on "other folks' tables." I hope they may do much good, for the human family needs much enlightening on the use and abuse of the sex relations, the channel through which must come the race.

You did well for LUCIFER, Lillian, during your father's absence in the past, and I feel much still depends on your labors, but it is a labor of love as well as work, so I am certain success is yours.—*Maud A. Thorndike, Concord, N. H.*

Dear Lillian Harman: Having moved again I will have to again trouble you to change my LUCIFER's address from Fort McPherson, Ga., to Chattanooga, Tenn. Seems I never will find a suitable home till I get to heaven. But I have found approximate country and climate and now wish to find a colony of affiliates, so when you get ready to move LUCIFER and go to the beautiful mountains to teach liberty, then bring a colony of advanced thinkers and come down my way.

I send 70 cents—50 cents more of LUCIFER (after my present subscription expires) and 20 cents to pay for the back numbers of LUCIFER you sent me to distribute, but which I kept. I kept them as souvenirs, as historic documents. And one photo in the issue of Oct. 11, I believe, I fell in love with, and the beautiful granddaughter of Mr. Harman now adorns—figuratively—my cabin. If "a tree is known by its fruits" Mr. Harman certainly has no apology to make to the public. Let some of the prudes compare it they dare. And if history repeats itself, was it not Moses who led the ignorant Israelites into the land of Canaan?

If I had been treated as Mr. Harman, then nitro-glycerine would be altogether too gentle a thing for a fighting mad Anarchist. I would want something far stronger. And, by the way, I have discovered it and will help Mr. Harman to get revenge. Its name is Reason, and it will surely put their old religion into oblivion. Modern reason will puncture their "old system" so full of holes that not even a little hot air will remain. I said that over a year ago, but could not demonstrate what I had realized. But now I can demonstrate it, and though it will only be learned gradually by the general public, yet it will be learned quite rapidly. Numbers of advanced thinkers are realizing this fact. Few people, and no dictionaries I have noted, know the meaning of liberty or justice, yet these are nature's own principles, and can be demonstrated by physical science. But what sticks in my craw is that the people who know the most of liberty seem to get most punishment for teaching this most valuable truth, while those slave-drivers and tyrants who need to learn it the most seem at present exempt from tyranny. However, by the inexorable law of nature, they will "get theirs" all right. People who refuse to learn through reason will have to learn through bitter experience. Evolute we must; do we refuse to be led, then we surely will be driven.

Poor Dr. Southerness is still a victim of persecution and lies in a Colorado prison.

I am a Doctor of Natural Law, so my legal advice is superior to any person's who deals in man-law. And, by the way, I have a lot of booklets—"Use Natural Law"—left and will donate one hundred to any advanced publication or society that can use them. I sold them at 15 cents a copy and any one can get ideas to that amount of worth. This work was composed a year and a half ago, under adverse circumstances and hastily. Yet with all its faults it does outline the new social system better than any pamphlet I have yet found. But I fear it "muck rakes" too much for LUCIFER. Wishing you success, good cheer, etc.—*H. E. Saunders, Chattanooga, Tenn.*

Oh happiness! our being's end and aim!—*Pope*.

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WHOLE NO. 1093

### FREE SPEECH.

All conviction should be valiant;  
Tell thy truth, if truth it be,  
Never seek to stem its current;  
Thoughts, like rivers, find the sea;  
It will fit the widening circle  
Of Eternal Verity.

Speak thy thought if thou believ'st it,  
Let it jostle whom it may,  
E'en although the foolish scorn it,  
Or the obstinate gainsay;  
Every need that grows tomorrow  
Lies beneath the cloud today.

If our aims, the noble herald,  
Pioneers of things to come,  
Had, like some, been weak and timid,  
Traitors to themselves, and dumb,  
Where would be our present knowledge?  
Where the hoped-for Millennium?

Where would be triumphant Science,  
Scouring with her fearless eyes,  
Through the infinite creation,  
For the soul that underlies—  
Soul of Beauty, soul of Goodness,  
Wisdom of the earth and skies?

Where would be all great inventions,  
Each from bygone fancies born,  
Issued first in doubt and darkness,  
Launched 'mid apathy and scorn?  
How could noonday ever light us  
But for dawning of the morn?

Where would be our free opinion,  
Where the right to speak at all,  
If our aims, like some misanthropes,  
Had been bent to duty's call,  
And concealed the thoughts within them,  
Lying down for fear to fall?

Though an honest thought, outspoken,  
Lead thee into chains or death—  
What is life compared with virtue?  
Shall thou not survive their breath?  
Hark! the future age invites thee!  
Listen! tremble, what it saith!

It demands thy thought in justice,  
Debt, not tribute of the free;  
Have not ages long departed  
Groaned, and toiled, and bled for thee?  
If the Past have lent thee wisdom,  
Pay it to Futurity.

—Charles Mackay.

### THE ARE SOUL OF AN HONEST MAN.

By James Armstrong.

We are living in a world in which nothing thrives so vigorously as rascality. By rascality I mean every word, look, gesture and action which has for its object the deception of others for the purpose of robbing them. It is for this reason that I regard ecclesiasticism as hypocrisy reduced to a science, and the votaries of every religion as rascals pretending to believe things which they not only do not believe but which they cannot believe.

The average human mind is not so foolish as it seems to be or as we for the most part think it is. The world has had millions of philosophers besides the few who have written books—millions of thinkers who were wise enough to worship when it was dangerous to scoff, and keen-witted enough to conform when it was dangerous to dissent. Ask any one if he believes in the fairy tales of his childhood and he will tell you no; ask him why and he will look at you in a wondering way as if he thought you regarded him as

a fool. But ask the same person if he believes in Christianity, a system of superstition whose doctrines and miracles are even more absurd than the wildest extravaganzas of fairy lore, and he will say yes, and much more emphatically than he has just said no.

In a world in which nothing happens by accident there is a reason for this. Men's religious beliefs, both pretended and real, have a cause. Pious rascality and genuine devotion do not proceed out of nothing. They are capable of scientific exact explanation, and the person who does not think so is as chaotic intellectually as he who believes that in the beginning God created the heavens and earth. Genuine piety, whenever it exists, is always found in minds of low development, just as pretended piety is always found in minds of high development. The sincere Christian is a full-grown child who believes in the Santa Claus called God who is going to fill his stockings with karpis and crowns and life everlasting in "the sweet bye and bye!" The make-believe Christian is simply a rascal who chooses to live off the sweat of others rather than sweat of his own.

The public men of every age have for the most part pretended to believe in the prevailing superstition. Cicero, one of the greatest of Romans, was a high priest of paganism, for such was the road to the political preferment to which he aspired. Cicero, however, did not believe in the superstition whose robes he wore and mummery he mouthed, for it was he who said that he did not understand how two priests could pass each other without smiling! Long before Cicero was born, Lucretius had written his poem on "The Nature of Things," and even before Lucretius, the wisest of the Greeks had torn the current religion to shreds; in spite of which, however, Jupiter and Venus were worshipped for thousands of years by people who knew they did not exist.

Wherein, then, is to be found the mysterious vitality of all superstition? In omnipresent and omnipotent Rascality! In the general tendency of every one to live at the expense of some one else, accomplishment of which is secured by nothing so easily and so certainly as religion. All actual or would-be thieves are solemn, and their victims solemnly submit, in the vain hope that they, too, will get some of the spoils, the form of thievery becoming outlawed or extinct only when a majority of mankind realize there is nothing in it for them. Thus primitive man is historically revealed as a solemn cannibal, which he outgrew to become a pious plunderer and in our own times a Christian slave-driver. In fact, everything the human race has done was done religiously, except discover truth!

There is no possible crime that has not been deified and worshiped as a god. Even highway robbery had its god in Hercules, and the votaries of lust thronged the temples of Venus and Aphrodite. Greece, in the golden age of its glory, had thousands of temples dedicated to prostitution, and when her soldiers went forth to murder their millions they did so in the name of Hellena and Mars. Look at such peoples as the Aztecs and their bloodthirsty divinites, victims of which were as eager to die on their altars as their priests were to sacrifice them. Look at the Jaganath cars of India and the child-eating crocodiles of their sacred rivers, the burning of wives alive with the bodies of their dead husbands, to say nothing of the millions of others whom Superstition actually devoured in countless ways!

Not, however, have all these things, monstrously diabolical though they are, happened because the names of men did not know it was foolish. Rascality, indeed, teaches us to say—not to think—that they were honestly mistaken, but intellectually, which has no cause to serve but its own, teaches us to say as well as to think that the votaries of superstition are the victims of their own duplicity. The evidence is abundant and the proof simple.

Take your own daily life and examine it a little. Some one calls you a liar, sincerely designating you perhaps as that which you really are. But whether you are liar or not, the prevailing superstition concerning personal honor and dignity compels you to strike or kill. It even compels you to assault a physical giant who you know in advance is likely to kill you. Thus an insult will force towards

"Who inward watched have lives white as milk" to conduct themselves, and frequently to their own loss of limb or life, as if

"They were the beard of Hercules or frowning Mars."

Public opinion thus makes many a walking stick like a giant and bluster and blun as a make-believe fighter, while in his heart he knows he deserves all the insults that have been offered him;

and is wearied out of his wits at having to resent them. And so Rascality, insulted Rascality, pretends to respect and reverence public opinion in barrooms and streets—the identical Rascality that makes so much noise with its Glory to God in the church and Harrah for the Flag on the rostrum!

Again, you have seen hundreds of convicts at work under less than a dozen guards. All of them could not be shot if they attempted to escape, but since any one of them may be shot they work on submissively, each awaiting occasion when a break for liberty may be made with little or no personal danger. At times there is a rare spirit who will break for liberty under any and all circumstances, his rarity as a rule promptly effecting his extermination. As in the convict camp, so in the church camp. Nearly all of its mental prisoners—for prisoners they are as truly as galley slaves chained to the oar—would break for Rationalism if every one were certain he would not be hurt or exterminated in so doing. And like convicts, when some one begins to talk of escape there are many to warn the guards—the clergy—of his plot—heresy—that they, too cowardly to try to escape, may make prison-life easier for themselves!

Such is the source of the marvelous vitality of superstition, multitudinous and irrepressible Rascality, which is after all the bulwark of all tyrannies, ecclesiastical or political, ancient, medieval and modern despots, regardless of whether they manifest themselves as conquering armies, Christian inquisitions, Russian czars and American plutocrats. Such social monstrosities do not flourish and have never flourished because the masses believe in them or have believed in them, but because their victims pretend to believe in them as well as pretend to believe that their fellow pretenders are not pretenders; and so Rascality, omnipresent and irrepressible Rascality, most virulent in its religious phase, like a world-embracing pestilence, rages unchecked and unchecked!

Now often, O Reader! have you heard and continue to hear the ominous 88—! Hypocritical wind whistling through rascally teeth, accompanied by shoulder-shrugs, dilation of eyes and furrowed glances about, and the Truth you were about to utter slips away into the Soul-depths whence it came! Thus thrive all Lies, little and big, and thus fattens all Superstition until grown so great it falls of its own weight, to be swept utterly and forever away by sudden volcanic Truth-upheavals from universal Soul-depths—inevitable cataclysmic annihilation of whole systems of Lies! A lie, big or little, has a life to live, and it will not be abandoned to perish until it ceases to yield tithes, Peter's pence or revenue of some kind; and so Truth, like poverty-stricken bastards left on door-steps, must struggle against nameless difficulties to make its way in the world, nor will men doff their hats until its victorious banner is seen flying over the field of Error.

### THE IDEAL OF LOVE.

By E. B. Kerr.

In No. 1091 Channing Severance says: "We are indebted to Franklin for the saying that we can no more think alike than we can look alike. To this truism I will add: or feel alike." Like most "truisms," this is only half true. In a large proportion of cases all sane men do think exactly alike. All are agreed that two and two make four, and all who can understand the subject think alike about the truths of Euclid. Likewise in a large proportion of matters all feel alike. All feel thirsty for lack of water, all feel hungry for want of food, and all feel cold when the temperature is low. Now, there is an important matter on which all persons who have ever lived have felt alike—viz., that variety is pleasant. In every country in the world there is a popular proverb to that effect. The Romans said, "Varietas delectat" (variety delights); the English say, "Variety is the spice of life"; the Scotch say, "Changes are lightsome"; and so on. Moreover, there is a point on which all men except a few aesthetes think alike—viz., that in every matter except one variety is healthy and invigorating. All are agreed that in diet, climate, scenery, occupation, study, and an endless number of other subjects, variety is beneficial in the highest degree; but the great majority of mankind say that the one subject of love is an exception to all rules, and that what is good in all other things is not good in love. The varietists say that this is an utterly absurd superstition, which is not supported by a vestige of proof, and they believe that when they have exploded this superstition all men and women will think and feel alike about the joys and blessings of variety in love.

Mr. Severance says: "There are men who are natural born varietists, for they have but little conception of love that goes deeper than physical attraction; and many women are fitted for just such mates." That is to say, that in Mr. Severance's opinion the desire for variety is entirely inspired by physical beauty, and arises only in those persons who are attracted by hardly anything except physical beauty. Mrs. Untermyer has the same idea. I am sorry to say that both Mrs. Untermyer and Mr. Severance are painfully limited in their knowledge of the psychology of love. If they were right, the love of variety would be found mainly in persons of low development, whereas the greatest minds of the world have been the greatest varietists. The greatest varietist whose biography has been written was Goethe, and all Germans consider him the greatest intellect their country ever produced. Emerson says of Goethe, "The old eternal genius who built the world has confided himself more to this man than to any other." Yet Goethe's whole life, from boyhood to old age, is filled with an endless succession of love affairs. If I am not mistaken, Mr. Severance is a great admirer of Voltaire and Franklin; did he never hear of their varietism? Could Shelley

feel nothing but physical attraction? A woman? Let Mr. Severance read two poems, called "To Mary in Heaven" and "Highland Mary," and then ask himself if Robert Burns, one of the greatest varietists that ever lived, had "but little conception of love that goes deeper than physical attraction." What I have said applies to women also. The greatest women have been the greatest varietists. Sappho, Aspasia, Queen Elizabeth, the two Catherine of Russia, Madame de Staël, George Sand, and many other great women, have left a varietist record that many a man might envy. It is a noteworthy fact that those women chosen for lovers men who were content in mind rather than beautiful in body. In the long list of George Sand's lovers we find such men as Chopin, Alfred de Musset, and Prosper Mérimée. Does Mr. Severance imagine that these were the least-minded men in France?

Mr. Severance says: "The man or woman who has found in his or her mate all that love can give or soul can crave cannot become a varietist, for the good and sufficient reason that no desire exists to compel." The question is, was there ever such a man or woman? If there was, he or she was a miserable creature. Imagine a man being taken into the fairest garden of the earth and told that all the flowers are his to enjoy. Immediately inside the gate he finds a tulip, plucks it, and stands fixed gazing on it. When told to walk on and see the other flowers he says: "Yes, no doubt they are beautiful; but I have found in this tulip all that love can give or soul can crave, and no desire exists in me ever to see any other flower." What would any true lover of flowers think of such a man? Would he not say that he had a very small soul, and that gardens were set aside for such men? But what shall we say of a man who is born into a world filled with beautiful and charming women, of every variety of beauty, of every different type of thought and taste, some mystical, some artistic, some deeply intellectual, some earnest in propaganda, some grave, some gay, and offering from one another in infinite shades of all these extremes? What shall we say of a man who at the age of twenty-one discovers in one of these women "all that love can give or soul can crave," and has herewith satisfied his desire for any other? I think we must say that such a man is a poor creature. Happily, there is no such man. If any man told me that he felt no attraction to any woman but his wife, I should say that he was either a liar, a eunuch, a very sick man, or one who had not been married many hours; and at that point I am willing to leave the matter to the other male readers of LUCIFER. As for women, Gladys Lamb says that "some are exclusive in thought," and I have no doubt she is right.

Mr. Severance says: "Take the case of Andrew Jackson, who, when his wife suddenly died, though a man of iron will and courage that never faltered in time of danger, became a changed man in a day and was never the same afterwards. Does any one suppose that the idea of variety would have found a welcome in his brain, or heart, when living?" Yes, I suppose so. What makes me suppose so is that I have met a number of married couples almost if not quite as much attached to one another as the Jacksons, and in almost every case both the man and woman have been varietists. I can safely say that in three-fourths of the happy marriages I have known this has been the case. There are many such cases in America, and if Mr. Severance asks me where such happy couples are to be found, I will tell him that he will find such without going outside of Los Angeles. I do not know enough about the Jacksons to say how far they were varietists in practice, but I have no doubt that they were at least varietists in thought, and that they both got a great deal of pleasure from the society of other persons of the opposite sex. I am well aware, however, that there are many persons who feel exclusiveness fairly tolerable, and it is mainly to such persons that I address myself. Oscar Wilde truly said that the great merit of an agitator is that he goes among some perfectly contented class of people and makes them discontented. It is that alone that makes progress possible. My great aim is to awaken discontent among those who are happy in exclusiveness. I want to make them ashamed of such mean and narrow happiness, and to arouse them in the desire for something better.

### TUBSUDS AND LOGIC.

By Lena Belfort.

I have observed that when a writer uses the word "logic" he thinks he is profound—or wishes others to think so. So when Brother Armstrong (LUCIFER 1092) speaks of applying the "logic of free speech to the logic of free love," I at once sit up and take notice.

Being a woman, I am not much of a logician, but I am trying to work it out. "Logic is logic," they say, so it should work both ways, and be as true for me as for Brother Armstrong. What I wish to get at is the meaning of "free speech," applying Brother Armstrong's logic.

I have reached the following conclusions: To believe in "free speech" it is not necessary to be a miscellaneous linguist. In fact, it is rather reprehensible to be a miscellaneous linguist. A wise person and a prudent would always see to it when advocating free speech that no one for a moment supposes him to be a miscellaneous linguist.

At the same time, he need not claim that he is irrevocably wedded to one language. That would certainly be a narrow position. One might get utterly tired of speaking English, and might give it up and take up French or German. But one must be sure to give up the English entirely before speaking the other language. It would not do to allow any one to suppose that an educated and refined man could use two languages at once, to say nothing of

three or four or more! No, he must stick to the first language until he is utterly tired of it, and then he must never go back to it. Unless, of course, he has first rid himself entirely of any other language he may have taken up.

Bearing in mind these little restrictions, one may "talk in one's own way," beginning and ceasing when one likes, without minding to bore or be bored by the listener. But doesn't Brother Armstrong think it a trifle unwise to use so broad a term as "free speech"? Might it not be found offensive to some superstitious theists? Might it not be subject to misunderstanding? Would it not be wise to find some less blunt and plain-spoken phrase to convey the meaning? "Free" is an adjective that has been used in unavailing connections; for instance, in the expression "free love," also in connection with woman, "free woman;" it is growing less and less understood and appreciated. In this country at least, could not Brother Armstrong suggest something more poetic, more euphemistic? Freedom, of all things, should be always "administered with an anesthetic!"

But possibly, my logic is illogical, after all my trying. It may be that a splash of tubs has blinded my sight. Or it is just possible—though I hardly dare suggest such a thing—and yet—are you very sure, Brother Armstrong, that you haven't some of that cynical tubs in your own eyes?

## SUDS FROM THE TUB OF A CYNIC.

By James Armstrong.

Speaking of "taters, what do you think of Ann the Medi-tater? Perhaps she is Irish—Ann O'Tater. If she isn't she ought to be, for she certainly is a Corker!

It is the fatality of men like Harman to make the world better in spite of itself. They are the human elements of good without which the elements of evil would soon make life impossible. Such men have seldom or never been crowned or honored, while their services are taken without thanks and their memories defamed as if they had been kings, presidents or captains of industry! Such universally is the fate of those who pursue the Ideal; and yet I believe they are happier far than those whose delight is to fatten on the swill of Hypocrisy from the trough of Public Approval.

The newspaper that thinks it creates public opinion is like a mirror which might think it created the sun. Journalism creates nothing, but reflects everything—even the truth when it "must!"

No one is ashamed of naked beauty, but simply afraid not to pretend to be ashamed; and thus Art, like everything else, meets the greatest resistance in unimposed and omnipotent Hypocrisy.

Truth need not expect to do much business in the world until it is able to carry a payroll, in which respect Truth and Error are exactly alike—the most of people will work for it so long as there is "anything in it."

The only way to kill a lie is to bankrupt it, and the only way to bankrupt it is for the majority to boycott it; and thus I fear Mendacity will be a long time getting into the hands of a receiver.

All parasites are liars, and must be, for no one can confess that he is doing to others what he is unwilling for them to do to him. Thus I am suspicious of those who have so much to say about their love of truth. The fact that one is not a social parasite is nothing to blow about.

I do not believe women are conservative because they are conservative. I think that for the most part they are too timid to be radical, in which respect they are like about an equal number of men who are honest because they haven't the courage to be crooked.

The average woman accepts matrimony the same as she takes to the corset and high-heeled shoes. She will dispense with all three when they are no longer fashionable. You may deny this, my friends, but I understand—it is fashionable to deny such things.

While you're yet alive I drink a double health to thee, Moses Harman!

When a truth appears it doffs its cap and apologizes for its presence, for it is like a beggar who has nothing to give but advice. A lie comes in like a spendthrift scattering coins; a swaggering, blustering boor, but withal landed, laureled, glorified Moral! Don't be surprised if a fellow takes to your money better than he does to your ideas.

THE AMERICAN JOURNAL OF EUGENICS looks better, sounds better, is better. And I believe it will raise more hell among the orthodox than LUCIFER!

The miserable low company, not because they are glad to see others suffering with them, but because they suffer less when there is none to mock their sufferings. It is always a most painful thing to see others rejoicing in the fact that they are not as miserable as we are. Thus I would say that misery loves sympathy, something it cannot get except from those who "suffer with" it.

It could not be a bad thing, I think, to pronounce "marriage" as if it were written "mar-ge."

## ELMINA DRAKE SLENKER.

All of the Old Guard and most of the younger generation of free-minded people have heard of "Aunt Elmina." She has been an inspiration to thousands who are trying to break through the prison bars of tradition and conventionalism to a saner, better view of life. The writer well remembers his experience twelve years ago, when,

having broken with orthodoxy, he was still surrounded by an orthodox environment and made to feel all the bitterness of society's disapproval of an "infidel!" It was at this time that he began a correspondence with Aunt Elmina, whose kindness, appreciation and sympathy across the miles of space intervening supplied a need by correspondence that otherwise would have remained unsatisfied. And her kindness did not end with writing helpful letters herself, but she took pains to put him in touch with other emancipated minds, so that the feeling of loneliness and isolation was, in a large degree, removed. From my own experience I have always felt that every liberal paper and magazine should encourage correspondence among its readers, many of whom are isolated and need the stimulus that comes from the "fellowship of kindred minds." (Such a club is conducted by C. A. Kirk, Box 733, Mitchell, S. D. Send stamp for particulars.)

Elmina Drake Slenker was born of Quaker parents at Lagrange, N. Y., December 23, 1827, so that she is now in her eightieth year. She still uses the Quaker "thee" in conversation and correspondence. As has been the case with many infidels, her father was a preacher, Thomas Drake, but he soon became a "doubting Thomas" concerning the Christian belief. Elmina grew up in the liberal school, prepared to accept the truth wherever found, and early in life made the acquaintance of such liberals as Abby Kelley Foster, Henry C. Wright, Parker Pillsbury and Ernestine L. Rose. She was the eldest of six girls and grew up in an atmosphere of debate. One by one she adopted and advocated temperance, free soil, water cure, phrenology, anti-slavery, equal rights and liberalism. At the age of fourteen she began taking notes of passages of Scripture that struck her as being objectionable, improbable, impossible or ridiculous, and in 1846 these were worked up into a series of articles for the Boston Investigator and afterwards put into book form by the publisher.

At twenty-six Elmina began thinking about taking a partner for life, and, putting in practice her theory of woman's equality, she advertised in the Water-Cure Journal for a husband. The notice called for one who had a soul above mere dollars and a heart willing to love and be loved. Over sixty replies came to her advertisement, and from them she selected that of Mr. Slenker, whom she soon afterward married. The marriage also differed from the ordinary in that their simple contract to take each other as man and wife was read in the presence of a few friends and signed by them as witnesses. There was no promise made to love, honor and obey, because they deemed it expedient not to promise what they might not be able to perform.

After her marriage Elmina made it her main object in life to advance the cause of free thought. This she calls her life work and every leisure moment not given to household duties has been spent in talking, writing and distributing books, papers and liberal tracts. There is probably not a woman in the country or the world more thoroughly emancipated than Aunt Elmina. She has always been in advance of her time, and, being a woman, this is all the more remarkable, because hero-worship and idealism are thoroughly ingrained in the nature of most women. Being the mothers of the race, nature or evolution has given them the greatest admiration for the strong and robust type of man—that being the type, other things being equal, most likely to bogot and provide for his progeny. So they are prone to make a religion of that which primarily arose in the need of a strong fighting man to protect them and their children from natural enemies.

Elmina rose superior to this reverential instinct if she ever possessed it. She it was who first proclaimed the doctrine of female superiority. "Nature," she says, "always works, if we may so term it, to produce a female. Protoplasm itself may be called female, because it is the mother of all organized life. All through the vegetable and animal world we see life working for the perfection of the female—that the female is the acme of all organization."

Now she is old and has outlived her income and is dependent on friends for everything. The church people pension those who grow old in their service, and it is only common fellowship that would urge liberals to do as much. Those feeling prompted to a kind act can reach Aunt Elmina by addressing Snowville, Va.—W. C. Cope, in *De-Morocco*.

## AN APPEAL TO THE BENEVOLENT.

By J. Francis Engle.

Every old-time reader of progressive LUCIFER has perused with pleasure the brilliantly enlightening contributions of the veteran liberal worker, Mrs. Elmina Drake Slenker, of Snowville, Pulaski County, Virginia, who for two generations tirelessly kept her pen a-writing, and a Samaritan-like, expended a lifetime in taking up dime and dollar collections for the aid of suffering humanity.

Possessing only plain Quaker tenacity and an unassuming nature, she has fallen a victim to the duplicity and rapacity of those who should have been friends, so that now, when the shadows of old age and debility are fast falling around, she finds herself in dire financial distress. From her modest home she has sacrificed even her literary treasures, carpets and anything that would bring means to keep the hungry wolf from her door. Some *Truthseekers* responded nobly to its editor's generous call, and each reader of LUCIFER should regard it both a duty and an honor to liberally render aid to this aged benefactor, for none are more worthy of such remembrance. So, let's all send her some token, if no more than a check-up letter with stamp for response, as correspondence has been "Aunt" Elmina's delight.

Alas, alas, that ever love was sin!—Cheever.



# LUCIFER.

THE LIGHT-BEARER.

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## LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFERUS—Giving light; affecting light or the means of discovery.—Sams.

LUCIFER—Producing light.—Sams.

LUCIFERUS—Having the form of light.—Sams.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

If you have something to sell or a "want" to make known, try an advertisement in THE AMERICAN JOURNAL OF EUGENICS. We hope to make it a huge success, and the first number will be especially good as an advertising medium. Let us know what you have and want and we will send terms.

## TO YOU.

### DID YOU DO IT?

In No. 1092 I asked every subscriber to LUCIFER who wishes to receive it in its new form to send us an order to that effect. Many responses have been received; but there still remains a considerable number from whom we have not heard. I hope that on the twentieth of June we will have an order from every one of our subscribers. We must make new application for entry at second-class rates, and the larger the list of subscribers we have, the better it will be for the journal.

### DOES THIS MEAN YOU?

If those whose subscriptions have expired or are about to expire will remit for renewal at the same time, it will be a great favor to us. It is almost impossible to find time to send out statements of account, but if your subscription number (given after your name on wrapper) is less than 1093, the number of this issue, your subscription is overdue. And we need the money!

### COST, PRICE, AND SIZE.

Each issue of the magazine will cost nearly quadruple the price we have had to pay for each issue of LUCIFER. The price per year will remain one dollar. We hope and believe that through a larger circulation and increased advertising we shall be able to defray the extra expense. We shall try to improve the paper in every possible way. It will contain forty-eight pages, 6x9½ inches. We hope to be able to increase the number of pages soon, and will do so as soon as practicable.

### HOW YOU CAN INCREASE THE CIRCULATION.

For 75 cents we will send four copies for three months. In its new form our journal should be acceptable to public libraries and reading rooms, and much good may be accomplished by presenting subscriptions to such places. Even in its present form LUCIFER is accepted by libraries, some of which—including the John Crerar Library of Chicago, and the Columbia University Library of New York—have been self-paid subscribers for several years. Can you not find use for the four extra copies for three months? If you order subscriptions sent to other addresses be sure to obtain the consent of the addressee. We want to issue a large edition of the July number, and ask our friends to send in orders as early as possible. In lots of ten or over, we will supply them at 5 cents each; 25 cents for three; 10 cents a single copy.

A very considerable interest in LUCIFER's work has been manifested in the year just past, and I believe the time is now propitious to do more effective work than has ever before been accomplished. This little paper has been truly a beacon light to many of us. Let us now work together that it may continue its mission as a light bearer in the old but ever new field of race improvement.

What say you?

LILLIAN HARMAN.

## PLAN OF CAMPAIGN.

Now that it has been, after much deliberation, decided to change the name LUCIFER to THE AMERICAN JOURNAL OF EUGENICS, the next thing is to map out a definite plan of campaign for the rejuvenated, the reincarnated journal.

One chief objection to the old name was and is that it did not, does not, indicate with sufficient clearness the particular line of work to which its energies were to be devoted. A very serious objection, as all must admit.

This is an age of specialties. Division of labor is the motto, the watchword, of the day, and he who would make his mark upon the world's progress must concentrate!

Ella Wheeler was right when she wrote the little poem beginning, "The age is too diffusive; time and force are frittered out and leave us satisfaction," ending with those memorable words:

"There's lack of greatness in this generation—

And why? Because no more man centers on one thought!

We know this truth and yet we heed it not!

The secret of success is concentration!"

In all lines of human endeavor men are now learning the lesson of concentration, and hence we see a multitude of journals devoted to single departments of human effort, such as agriculture, livestock raising, poultry raising, bee-keeping, fruit raising, floriculture, etc., etc., not to mention the still greater multitude of journals devoted to politics, to religion, to economics, to medicine, to dietetics, to charitable projects, to physics, to metaphysics and "Lord knows" what all; but hitherto there has been no journal devoted wholly or even chiefly to eugenics, to the subject of right generation of human beings, so far as I know, except LUCIFER the Light Bearer. And even this little journal has divided its forces between eugenics and the work of blazing a path for freedom of speech and of press for all men and women to use, no matter what their line of thought may be.

Elsewhere in this issue will be found a poem entitled "Free Speech," which voices in strongly worded sentences one of the most important divisions of LUCIFER's work.

Not that so other journals have taken up the fight for eugenics and for freedom to discuss eugenics. Honorable mention should be made of *The Word*, a very unconventional monthly edited and published by Ezra H. Heywood, of Princeton, Mass.; also of *Fraternity Principles*, edited and published by Lois Washbrook; also of *The Adult*, by George Reddick, of London, England. Each and all of these did valiant and effective work for the cause of right bearing, and for the right of self-ownership for woman, and for freedom to discuss these rights; but the fairs seem to have been against these three noble and courageous journals and therefore one after the other they gave up the ghost and joined the majority of ventures in the field of radical journalism, leaving LUCIFER all alone, so far as I now recall, to fight the battles of "liberty and more light" upon this the most vitally important of all lines of human endeavor.

And now that a new departure has been determined upon by the publishers of LUCIFER it is well, as I think, that a carefully prepared plan of campaign be presented to old and new friends of LUCIFER and its work, and their earnest and efficient cooperation solicited for and with this plan.

For this issue of LUCIFER I respectfully submit the following from a "List of Subjects for Study in Eugenics," which list was sent to me by Mrs. Curtis, secretary of the San Francisco Eugenic Society:

- "To investigate, and report on heredity in the human family.
- "To emphasize the value of superior blood and the menace to all of inferior blood.
- "Fraternal conditions.
- "Environments.
- "Proper mating of parents.
- "Why is the subject of Eugenics the most scientific and majestic problem of the day?
- "What is the result of institutional marriage?
- "Has every woman an inherent right to decide when she shall bring forth a child, and who shall be its father?
- "What are the great sexual needs of this age?
- "What has caused the romantic and sentimental wave that has commenced to operate in the past year? And what are its effects?
- "What percentage of married couples continue to love each other after five years of married life—by civil law?
- "What tends more to the higher intellect, greater success and better health of the coming race?
- "What do we mean by arrested embryonic development?"

While no one, probably, will claim that this list of subjects is the best that can be formulated, it contains many good and useful suggestions, as I think.

Other suggestions of a practical nature are hereby earnestly solicited from LUCIFER's old-time friends and helpers; also from any one who may now be interested in the success of the old young pioneer journal in the much-neglected, yet all important, work of Right Generation.

M. HARMAN.

## SEND US NAMES OF PROGRESSIVE PERSONS.

Please send us names of thinking people, especially broad-minded educators. We wish to send the first number of THE AMERICAN JOURNAL OF EUGENICS to as many such persons as possible. If you can contribute toward the expense of mailing, such assistance will be welcome. But send the names, anyway. And let us have them as soon as possible.

## BRIEF MENTION.

LOS ANGELES, Tuesday, May 28, 1907.

Prominent among recent sensations in the "Angelic" City is the advent of Emma Goldman, editor of *Mother Earth*, and noted everywhere as the woman who gives the police more anxiety and trouble than any other lecturer since the demise of Herr Most, editor of *Freiheit*. Miss Goldman has delivered five lectures here since Thursday last, to crowded houses. At her first and last lecture it is said that hundreds were turned away for lack of even standing room.

Though the police have been on the watch, apparently, for some warning to interfere with these meetings, no attempt at suppression has yet been made.

Financially Miss Goldman's visit to Los Angeles appears to have been a great success—also in getting subscriptions to her little magazine, and in distributing other Anarchistic literature.

Having previous engagements of my own I have not attended all these lectures, but found all that I heard very entertaining and instructive and by no means so revolutionary or startling to conservatives as the newspapers are in the habit of reporting.

Miss Goldman is organizing a club for the study of social and political problems, to be called the Los Angeles Social Science Club—if I mistake not. She will remain a few days longer—so I understand.

The Los Angeles Eugenic Society will hold weekly meetings at Naturopathic Hall, South Hill street. At last meeting Mrs. C. P. Wallace delivered a thrillingly interesting discourse of an hour or more in length, on "Child Marriage in India." Tonight Dr. Henry S. Tanner, the "world-renowned fatter," will address the club on "Some Eugenic Facts." Next meeting—a week from tonight—I am expected to talk on the subject of "Abuse of Child Wives in the United States and in Europe"—in which I expect to show that, no matter how young or how old the woman may be when she marries, she is never expected, in Christian lands, to reach her majority; never expected to be or allowed to be a self-owning individual.

I have scrupulously attended every meeting of the Los Angeles Eugenic Club hitherto, but tonight I shall probably spend part of the time at least hearing Dr. Windsor demolish the Opium system of astronomy, including the nebular hypothesis, the old theories regarding the cause of the tides, of solar light and heat, etc. Dr. Windsor teaches the magnetic and electric theories of Samuel T. Fowler in regard to astronomy and cosmic energy. He has leased his present quarters on Fourth street, just opposite the Angels Hotel, for three years, and expects to make this city his headquarters in future, instead of Boston.

I recommend all in search of health to the Naturopathic Care, 337½ South Hill street, Los Angeles. The location is high and airy, and access to the business part of the city. The equipment is every way admirable. Write to Dr. Fuller.

If present calculations do not miscarry I shall probably leave Los Angeles and its environs soon after June 15 and go to San Diego; thence, after a brief stay, to San Jose and San Francisco. My address at San Diego will be in care of Alhina L. Washburn, 1009 Second street.

M. HARMAN.

## POINTERS.

Among the many pointers showing that the leaves of radical thought on eugenic lines is working—slowly but surely working in the great mass of mankind, demanding that motherhood itself receive greater appreciation and a greater share of justice from man-made laws and customs, and that the unborn have rights that the living are bound to respect—among these many pointers I select a few from the daily papers and weekly and monthly publications in the city of Los Angeles.

In the May number of the magazine called *Fellowship*, edited by Benjamin Fay Mills, assisted by Mary Russell Mills, Bolton Hall, N. O. Nelson, and others more or less famous, under the head, "Child Culture," by Harriet T. Gerson, appears this paragraph:

"We can agree with Moses Harman and his followers, that the first requisite is to be born well. The eugenic societies lay great stress on that. It is said that in the months just preceding Robert Ingersoll's birth, his mother read Tom Paine. Some would say her mental attitude affected the unborn babe; others would say she was so influenced by this new ideal that she was constrained to think along certain lines. All we can say is that we do not know, but it is always safe to live in the best atmosphere we can. Consciously preparing for parenthood, and meaning to surround the new life with the best conditions in our power, our first thought should be to develop a healthy little animal. Much thought and scientific study has been given to the raising of fine horses, cows and pigs, the best progenitors, the proper feeding, the most careful handling. Trainers of high-bred colts are enjoined to give gentle treatment and are forbidden even rough speaking to the young animals. How does this compare with the ordinary nursery regime? We are beginning to recognize that the rearing of human beings requires careful study also, and more attention is constantly being given to the physical development. This is fundamental, for without a firm foundation, how can anything permanent be built up?"

Harriet T. Gerson is entitled to my thanks for writing and the publisher has my thanks for giving the light of print to her good article.

The leading article in this number of *Fellowship* is by the editor-in-chief and is entitled "Message to Mothers." Seeing a lecture on this subject, by Mr. Mills, advertised for Sunday, May 1, I went to

hear him and had the pleasure of getting through the car the identical discourse that had already been published as first article in the magazine aforesaid. Mr. Mills is a very entertaining speaker, whether he talks extemporaneously or with the aid of a print.

In his "Message to Mothers" the cause of the phenomenal success of Benjamin Fay Mills is very apparent, as I think. While giving his people much that is in line with the best and most progressive thought of the age, much that is Emersonian and even Whitmanesque, he is, very carefully, by adroit suggestion, to convince his hearers that, however radical, and progressive he may be on many lines, he is a staunch supporter of orthodox marriage—the monogamic, the life-long union of one woman to one man. The following paragraph is significant:

"The great lesson of perfect motherhood requires as preliminary the complete trust in the husband. The marvelous surrender of a noble woman to her less refined husband is a perpetual wonder to me. He is more free, by the nature of his constitution, but she gives all; and the home, worthy to be a type of heaven, is born from a pure wife's ideal, developed by a mother's trial and perfected by the complete offering of a noble woman's self. Both husband and wife may fall in their ideals and their actualization, but usually I think the wife is distinguished by a nobler and more nearly selfless devotion than the husband."

In the whole discourse there is not the slightest hint, that I can see, that the wife would ever be justified in breaking away from her "less refined husband" even when her whole being revolts from that intimate association with him that is necessary to "motherhood" whether "perfect" or imperfect. So far as language reveals his thought, Mr. Mills would teach absolute submission from the wife to the husband, notwithstanding the fact that she is "distinguished by a nobler and more nearly selfless devotion than the husband."

Speaking of the child, he quotes—

"Whoever is begotten of pure love  
And comes desired and welcomed into life,  
Is of immaculate conception."

but always the suggestion seems to be that if the child is not begotten of pure love the fault lies with the mother herself; that it is her duty to love her husband whether he proves himself worthy of her love or not, or whether from any cause the bond of "pure love" is lacking in the wedded pair.

If I have misinterpreted the head of the *Los Angeles Fellowship* I shall be glad to be set right, for I find myself in full sympathy with much of his work and with that of his remarkably bright and amiable companion, Mary Russell Mills, whose article on "The New Woman" in the same number of *Fellowship* I read with a great deal of interest.

"LITTLE ACCIDENTS."

Under this head Editor Irook, of the *Times* staff (Los Angeles), in his weekly talks on "Care of the Body," uses this noteworthy language:

"A dispatch from New Orleans announced that orders for 300 babies have been placed with the New York Foundling and Orphan Asylum by Louisiana families, and are being filled as rapidly as possible.

"These same people would hesitate to place orders for hogs, or horses, or chickens, without seeing them and knowing something of their lineage. This, however, is on a par with a system that devotes much thought and money to the breeding of cattle, and makes all children—legal and otherwise—'little accidents.'"

"Perhaps when we cease to place odium upon the innocent result of an illicit union, founding asylums will become more numerous in America, and abortions less frequent. Meantime, while in France they build foundling asylums, in America we practice abortion to an extent that is undreamt of in any other country, civilized or uncivilized. Which is the better plan?"

In another paragraph Mr. Brook quotes from the book "Diseases of Society and Degeneracy," by Dr. G. Frank Lydston, as follows:

"Illegitimacy is a menace to the home and to fundamental property rights. It shakes the moral code to its very foundations, yet the laws bearing upon it, both written and unwritten, are the crudest ever devised by man, because of the helplessness of the principal victim, the unborn child. Worse than the brand of Cain is the brand of 'bastard,' a word that should be stricken out of to right the wrong to unborn innocence and yet avoid the evils of illegitimacy."

Commenting on this utterance of Dr. Lydston, the editor of "Care of the Body" says: "There is, however, a way, and that way is not to visit the sins of the fathers upon the children."

These clippings—the press dispatch from New Orleans, the quotation from the medical doctor, and the comments on both by the Los Angeles editor—are very significant, very prophetic, as I see it, of a radical overturning of old-time standards of morality and virtue in the most important of human relations, the sexual, the reproductive.

Dr. Lydston rightly says that "illegitimacy shakes the moral code to its very foundations." That is to say, illegitimacy, as interpreted by church and state authorities, is a menace to the artificial home and to artificial property rights, and "shakes the moral code"—the artificial code, the anti-natural moral code—to its foundations.

By the "moral code," as used by Dr. Lydston and by the priests of statute and canon laws, is of course meant that no child every language. How pitiful the thought that there is no way can be "legitimate" that comes into life without their permission,

no matter how nearly perfect in mind and body that child may be. If a woman, a prospective mother, has conscientious scruples against promising the use of her body sexually to any man for life, no matter how good that man may be and no matter how much she may now love him,—if a woman feels towards her lover as did Alice Cary when she wrote,

"The past is not mine, I am too proud to borrow,  
You must grow to new heights if I love you tomorrow,"—

and if (as she well knows) she can have no assurance that her lover will grow to new heights after the fateful knot has been tied, and if therefore she refuses to make any promises of love, honor and fidelity to any man, and yet if she claims her natural right, her inalienable right to motherhood, and if she practices that right,—then by the canons of state-church morality that woman is an *illegitimate mother* and her child is an illegitimate child, and both must be driven from the society of respectable, legitimate men, women and children.

Yes, the "laws bearing upon illegitimacy, written and unwritten, are the cruellest ever devised by man," and yet Dr. Lydston helplessly accepts these cruellest laws and their terrible consequences, because he sees no other way to "avoid the evils of illegitimacy." That is, he sees no other way of perpetuating the present artificial, anti-natural *putrefaction* in the home, nor the present artificial, iniquitous, unjust and barbaric laws in regard to the titles, the division and entail of property, nor of perpetuating the present artificial, unnatural and unjust privileges of rulers in church and state, and of their parasitic favorites.

Yes, the Lydstons and their confederates in all the respectable walks and professions in our present-day society are eminently logical in their determination to uphold present laws and customs in regard to marriage, legitimacy and property rights. If Motherhood in Freedom should once become respectable the very foundations of our present enrollment of mankind into *classes*—rich and poor, rulers and ruled, good and bad, saints and sinners, criminals and non-criminals—would speedily disappear, and the "new heaven and new earth in which dwelleth righteousness" would soon be here.

If I mistake not, the Mosaic law said "A bastard shall not come into the congregation of the Lord." The same law said, "Thou shalt not suffer a witch to live." The laws against witchcraft have become a dead letter, and most nations are now thoroughly ashamed and repentant that they ever believed in witchcraft, or punished witches, and so also, let us hope, the time is not far distant when all nations claiming to be civilized will be thoroughly ashamed and repentant that they ever ostracized and otherwise punished *illegitimacy*, whether of children or their mothers.

M. H.

#### ASK YOUR NEWSDEALER FOR EUGENICS.

If every one who is interested in the success of our magazine will call for it at the news stands a circulation through the news companies will be established. In *LUCIFER'S* present form it seemed useless to attempt to secure a news stand trade, but the magazine should sell if offered, and it will be offered if the news agents are convinced that there is a demand for it. A few thousand calls for it will supply that conviction. We need the news stand trade in order to secure advertising, and when we get the advertising we will be enabled to enlarge and otherwise improve the magazine. See the point? And will you ask your newsdealer for *THE AMERICAN JOURNAL OF EUGENICS*? You need not "do it now," but don't fail to do so on or about the twentieth of June!

#### OBSCENITY AND WITCHCRAFT—TWIN SUPERSTITIONS.

Has it ever occurred to you that the witchcraft superstition was almost identical in its essence with the present superstitions belief in the reality of the "obscene" as a thing outside the mind? Think it over.

Fanatical men and pious judges, otherwise intelligent, have affirmed the reality of both, and, on the assumption of their infirmity in this, have assumed to punish their fellow-men. It is computed from historical records that 9,000,000 persons were put to death for witchcraft after 1484. The opponents of witch-belief were denounced just as the disbelievers in the "obscene" are now denounced. Yet witches ceased to be when men no longer believed in them. Think it over and see if the "obscene" will not also disappear when men cease to believe in it.

In 1661 the learned Sir Matthew Hale, "a person than whom no one was more backward to condemn a witch without full evidence," used this language: "That there are such angels [as witches] it is without question." Then he made a convincing argument from Holy Writ, and added: "It is also confirmed to us by daily experience of the power and energy of these evil spirits in witches and by them." (See "Annals of Witchcraft," by Drake, preface, page xi.)

A century later the learned Sir William Blackstone, since then the mentor of every English and American lawyer, joined with the witch-burners in bearing testimony to the existence of these spook-humans, just as our own courts today join with the obscenity-burners to affirm that obscenity is in a book and not in the reading mind, and that therefore the publisher and not the reader shall go to jail for being "obscene."

Blackstone said: "To deny the possibility, nay, actual existence, of witchcraft and sorcery is at once flatly to contradict the revealed word of God in various passages of both the Old and New Testament, and the thing itself is a truth to which every nation in the world hath its turn borne testimony, either by example, seem-

ingly well tested, or by prohibitory laws, which at least suppose the possibility of commerce with evil spirits." (Blackstone's Commentaries, page 39. Edition of 1825.)

And yet, when men ceased to believe in such notions ceased to be; and so when men shall cease to believe in the "obscene" they will also cease to find that. Obscenity and witches exist only in the minds and emotions of those who believe in them, and neither dogmatic judicial dictum nor righteous vituperation can ever give to either of them any objective existence.

In the "good old days," when a few, wiser than the rest, doubted the reality of witches, if not themselves killed as being bewitched, they were cowed into silence by an avalanche of vituperation, such as "infidel," "atheist," or "enchanter of Satan," "the enemy of God," "the anti-Christ," and some witchfinder would get on his trail to discover evidence of this heretic's compact with the devil.

How this is duplicated in the attitude of the nasty-minded portion of the public toward those who disbelieve in the objectivity of "obscenity"! Whether obscenity is a sense-perceived quality of a book, or resides exclusively in the reading mind, is a question of science, and as such a legitimate matter of debate. Try to prove its non-existence by the scientific method, and the literary scavengers, instead of answering your arguments by showing the fallacy of its logic or error of fact, show their want of culture, just as did the witch-burners. They tell you that you are "either an ignoramus or so ethereal that there is no suitable place on earth for you," except in jail. They further hurt at you such illuminating epithetic arguments as "immoral," "smut-dealing," "moral cancer-plaster," etc. It is a regrettable fact that the misnamed "moral" majority is still too ignorant to know that such question-begging epithets when unsupported are not argument, and its members are too obsessed with sexual images to be open to any proof against their resultant "obscene" superstition.

Think it over and see if, when you cease to believe in the existence of "obscenity," you must not also cease to find it. If that be true, then it exists only in the minds and the emotions of those who believe in the superstition. Connect your mind with a sewer and empty therein all the ideational and emotional associations which the misnamed "pure" people have forced into your thoughts. Having done this, you may be prepared to believe that "unto the pure all things are pure, but unto them that are defiled and unbelieving is nothing pure, but even their mind and conscience is defiled." (Tim. i, 15.) Not till thus cleansed can you join in these words: "I know and am persuaded by the Lord Jesus that there is nothing unclean of itself, but to him that esteemeth anything to be unclean, to him it is unclean." (Romans xiv, 14.)

When you have cleansed your own mind of the "obscene" superstition, proclaim a real purity on the highways and byways, until other minds are likewise cleansed, and then our obscenity laws will soon die a natural death, and healthy-mindedness will have a chance to control the normal functioning of a healthy body.

Once let the public become sufficiently clear-minded to allow every adult access to all that is to be known about the physiology, psychology, hygiene and ethics of sex, and in two generations we will have a new humanity, with more health and joy, fewer wrecked nerves, and almost no divorces. All morbid curiosity will then be dispelled, and thus the dealer in bawdy art and literature will be bankrupted. Our sanitariums and hospitals and insane asylums in that day will be uninhabited by these hundreds of thousands of inmates who are now there because of compulsory ignorance of their own sex nature. All these present evils are the outgrowth of that enforced sexual ignorance resulting from our legalized prudery, brought about by our general acquiescence in the "obscene" superstition, forced upon us by the vehement insistence of our overworked, puritanical prudish. Let all clean-minded persons unite to abolish this twin to the witchcraft superstition and secure the annulment of all present laws against "obscene" literature. Thus you can test further the interest of humanity by promoting a sane and scientific physical and moral culture.—Theodore Schroeder, Attorney for the Free Speech League, in *Physical Culture*.

#### IS RADICALISM EFFECTIVE?

By Leon Partridge.

It often happens to the reform agitator to doubt the effectiveness of her or his labor. Peculiarly true is this in the case of the social radical. To this one, as he looks for evidence of his work, there often comes discouragement as he sees how few have taken up his ideas in entirety, and, forgetting the wide variations in the mental powers that exist among mankind, he asks: "Is my work effective?"

All human beings are not equal, and what seems willful blindness to the radical agitator is more often lack of brain power. Remembering this, the agitator must rather look for partial and at first hesitant increase of wisdom than a jump from Christian savagery to radical civilization. Taken from this viewpoint, have the labors of our pioneers been effective or not?

Within the past twenty years the writer has seen results achieved. Two decades ago the divorce and the prostitute were held in nearly equal estimation, the socialist and communist were generally held to be enemies of civilization, and the agnostic—well, he was beyond all human pardon, a noxious beast. And no words can describe the abhorrence generally felt toward the sex radical or "free lover."

Now see the other side of the shield. Socialism is advancing with steady pace; the agnostic conception of the universe has all but



become general; divorce is only frowned on by the most reactionary and a divorced woman has as good a social foothold as any. More yet, there has arisen a spirit of inquiry and liberal judgment on sex matters. Ten years ago, even, such things were very little discussed. Now the ideas of "race improvement" and "natural sex life" are to a great degree openly talked and studied.

It cannot be denied that the sex radical is as yet not generally understood. But, except among extreme reactionaries and very ignorant old people, the general attitude is one of "none of my business." True, a large majority hold the principle a wrong one and even most of those who in theory agree think it a dubious proposition, but the gain is still a very great one. Most of all is this true in the younger generation, which may be said to accept the idea of trial union generally, and, while not dropping the marriage idea, hold marriage to be an alliance of equals.

The causes of this gain for radicalism, so great in the last five years, are far too many for mention herein, except one. This is the method of propaganda used by the present and rising generations of radicals: the "I was brought up to it, I find it best" attitude. The old guard shocked, the new radicals give as much as can be understood and avoid invective. This of itself tends for increasing gain for our ideals.

There is still hard work and trial ahead. State Socialism holds the menace of a drastic conservative-majority attack. The master class may a second time assassinate a president and deport or slaughter us. By timidity and failure either to live up to radical ideals or give us a new generation of free people, our rising generation may lose all now gained. But the fact remains that so far radicalism has borne glorious fruit in face of all opposition. And it is up to us of today—we in our youth—to carry on this glorious work. Let's get busy.

### VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

To the Editor:—Please send me THE AMERICAN JOURNAL OF EUGENICS in lieu of my unexpired subscription to LUCIFER. I congratulate you upon the change. The new name is dignified and suggests a serious purpose, where the other invited the impression that it was merely a crank's means of aggravating somebody and not to be taken seriously. I am pleased with every element of the change.—Theodore Schroeder, New York.

To the Editor:—Please notify the postmaster-general at Washington, the postmaster at Chicago, the postmaster at Milford, President Roosevelt, and all others who are interested in my reading matter, that I want THE AMERICAN JOURNAL OF EUGENICS, and that to me it seems quite essential that I have it. If necessary you may inform them that I am old enough to be a grandfather, and that I have been interested in this special line of thought since my youth; that I am considered of sound mind and capable of reading such literature without detriment to my home, my children or my grand-children. Of course you will pay the postage when you mail the magazine, which makes it unnecessary for me to guarantee the railroad company that they will lose nothing in transportation. I rejoice that I live in free America.—M. Florence Johnson, Room 42 Central street, Milford, Mass.

To the Editor:—Your proposed change of form, name and issuance of your (our) valuable publication, as spoken of in last LUCIFER, strikes me as most timely. I have heretofore been opposed to a change of name, but the present proposition of a monthly magazine strikes me as a wise move and I think will prove a success. I will donate to the cause (my widow's mite) one dozen each of "Discussion of the Social Question," "Life and Health," and "Memorial Address of Thomas Paine," with cut of author.

Eugenics is a good name. It sounds scientific. I am glad it was coined. It makes so much difference, you know, the sort of word one uses to convey an idea. The world is moving in the direction of a broader liberty and deeper knowledge on the subject of race propagation and child culture. Let the good work go on until mankind outgrows its present ignorance and consequent suffering.

I was pained beyond expression at my inability, on account of illness, to be present at your home-coming, but was pleased to learn of the glorious result. I am now well and eager as ever in the struggle for human liberty and happiness. Wishing you, and all workers for a better race, abundant success, I remain, sincerely yours.—Juliet H. Seterberg, M. D., Chicago.

To the Editor:—Kindly allow me space in your valuable paper to make a short reply to Anna Stocking, in LUCIFER of May 9, in regard to the Woman's National Daily. Yes, my sister, we are disappointed that it does not come up to the advanced thought of our time in the lines you have specified. And also I note that E. G. Lewis thinks race suicide, divorce, marriage, and the noble science of eugenics should "only be discussed in the privacy of the home." So we must wait for the Daily to evolve in these lines. But there are other lines of work that are important, and that that paper stands for. I wish every reader of LUCIFER would read the editorials

in May 16 and 18 of the Woman's National Daily, and then join in the herculean task that Mr. Lewis has set for himself—to fight the most powerful political machine in the world, the most dangerous ring in the nation, the postal department, which is above law of courts of justice, and can crush out any person or paper it chooses. Let us all stand together in aid of Mr. Lewis, who stands for freedom and justice and the right to criticize wrong in high places. Let us help him to renovate the postal department—to make it a benefit and not a curse to the nation. Certainly all the subscribers to LUCIFER must feel that this is their fight. Send for a year's subscription to the Daily and keep in touch with the great struggle for free speech and free press. This at this time is paramount to all other issues, for in the battle to be fought the obnoxious obscenity laws will be wiped out. So, really without knowing it, Lewis is doing for it what we could not do in the interest of sex freedom.—Sarah Stone Rockwell, Alliance, Ohio.

To the Editor:—While all earnest thinkers on questions regarding sex are clamoring that education be given the young on that most important subject, to prevent many troubles incident to the evils of ignorance, I want to call the attention of radical thinkers to the danger of urging the teaching of sexual development and control in the public schools. I had not thought of the great evil arising from such teaching until quite recently. A physician then pointed out the danger. He said, "Let the schools take up the subject, and you will retard the idea of freedom in that line one thousand years. Better the common ignorance, with our teaching those who are dear to us when possible, than to have the young taught the ideas of sexual morality believed by our Christians and patriots. These would be the ideas taught in connection with sexual hygiene as soon as the subject was taken up by the government and made a part of the curriculum of the public school. Let sex and religion remain out of the school course, and parents teach their children at home." You can see what would be the result, when you think of the narrow ideas of most teachers. Think what Roosevelt would order instilled into the minds of young women.—M. Florence Johnson.

To the Editor:—The student of sociology cannot afford to overlook the sex question. Recent numbers of LUCIFER have contained several interesting discussions which have been greatly appreciated. I would like further consideration of the question, by one or more of the recent writers, on certain phases of the subject.

I make the following inquiries: What is "sex perversion"? Is it other than a highly endowed or highly developed physical sex desire?

Is abnormal sex desire inherited, or is it more often or always brought about by youthful "practices" which may tend to strengthen or develop that side of our nature? If the latter is the fact, surely the right sort of education and training during childhood and youth would prove effective in its correction.

To continue my inquiries: Because an individual is a varietal, does it imply that he or she is a "sex pervert," or that such associations or friendships are mainly based on the low plane of physical desire? Is it not extremely rare that life associations are formed wherein the parties find "all that love can give or soul can crave"? Is it not true that a large percentage of married pairs are not perfectly mated physically, to say nothing of "soul" or intellect?

Again: In the case of a married pair who have in all ways been satisfied with each other for a series of years, say ten, twenty or more, does it necessarily follow that they will always continue to be thus satisfied? While such pair may retain a true affection for each other, does it necessarily indicate "sex perversion" when one or both find in others a true "soul satisfaction" they are unable to experience with such other as formerly?

It is conceded that mankind, when well along in years, finds a strong attraction in the young of the opposite sex. But if both sexes were economically free would such attraction naturally lead to sex expression to such extent as is the case today? Would not the young unite in wedlock with others of similar age, instead of outside of law with individuals much older or much younger, as is the case today? In such case would not the sex nature of those in declining years quiet down, and would there be less temptation to expression than under present conditions.—Inquirer, New York.

To the Editor:—Inclosed is postal order for \$1, for which I wish you would be kind enough to send me a copy of Mr. Walker's "Our Worship of Primitive Social Customs," also a copy of Virginia M. Butterfield's "Parental Rights and Economic Wrongs," and the rest in copies of LUCIFER 1892, for distribution among some "woman's rights" folks that I know. At least one of them wrote me that she didn't see the paper, but thought the prosecution of Mr. Harman a disgraceful outrage.

Mr. Kerr says the shopgirl will probably marry one of her fellow clerks in the store, and I suppose she will; but is there not always the possibility that the poor girl with attractive face and manners and good-looking clothes may be able to capture some one out of her class? If so, as long as women are denied opportunity to gain influence in a legitimate way, they will be very likely to take this method. Moreover, this poor shopgirl has been known to become weary of long hours and miserable salary, and to adopt "Mrs. Warren's profession" even without the sanction of the clergyman—all this positively without the slightest regard to motherhood, endowed or otherwise. Not only the clerk in the department store, but the helpless society girl, brought up in a condition of idleness, must place finance well to the front in her maiden meditations, and she has to make the capture by means of pads, ruffles, frills, bouffes,

and the dressmaker knows what-not! If women did not want to marry and marry "well,"—I may be mistaken about it; but I have always thought that subscriptions to the *Delinquent* would fall off considerably! Indeed, I do think economies have much to do with the sex problem, and with every other problem that we have.

As to varietism, what people are exactly the same two successive days, anyhow! But I am often impressed with what a gain there is in shutting out theology from the *LUCIFER* discussions; if the churchmen were taking part, he would want to tell us what Moses said about it, and Jesus, and he might lug in some of the Ptolemys—which reminds us of what Mark Twain said about the mummy; if there were to be any corpses introduced in evidence, Mark wanted them to be fresh corpses, and so do we!—L. H. Dana, Chicago.

### CURIOUS OLD WELSH WEDDING INVITATIONS.

It is customary in some parts of Wales for the invited guests to a wedding to make a donation of money or such articles as may be useful to the newly wedded pair, expecting similar assistance when a marriage takes place in their own family. The wedding invitation ran thus, says a writer in the *Penny Magazine* in 1830:

"As we, Benjamin Jones and Mary Coalett, intend to entertain the matrimonial state on Friday, the 25th, the young woman intends to make a bidding on the occasion at her father's house, called Llwlw forgo, in the parish of Llandiletal-y-bout, in the county of Glamorgan, where your agreeable company is humbly solicited, and whatever donation you may be pleased to bestow upon her will be thankfully received and cheerfully repaid by her father and mother whenever called for on a similar occasion."

The second is in the name of the young man and his parents:

"CAERMAINTHENSHIRE, Feb. 16, 1830.

"We take this convenience to inform you that we confederate to such a design as to enter under the sanction of matrimony on the 19th of February, and we feel our hearts widening to regard the ancient customs of our ancestors, Hiliingath Gomer. We intend to make a wedding feast the same day at the respective habitation of our parents.

"We hereby most humbly invite your most pleasing and most comfortable fellowship at either of which places, and whatever kindness your charitable hearts should grant will be accepted with congratulations and most lovely acknowledgment, carefully recorded and returned, with prepossession and joy, whenever a similar occasion overtakes you. By your affectionate servants,

"DAVID JOSHUA,

"MARY WILLIAMS.

"N. B.—The young woman on the above day and her father and mother, Thomas and Esther Coalett, and her brother, Thomas Coalett, desire all gifts of the above nature due to them be returned to the young woman on the above day and will be thankful for all favors granted."

### THE PERSECUTION AND THE APPRECIATION.

A report of the reception to Moses Harman at Drill Hall, Masonic Temple, Jan. 1, 1907, is now ready for delivery. It is a booklet of sixty-four pages, containing speeches by Paul Tyler, Walter Henry MacPherson, Lucinda B. Chandler, Gertrude Breslau Hunt, Parker H. Sercombe, and Moses Harman; also letters from absent friends, newspaper reports, etc., and pictures of Lucinda B. Chandler, Kitchi Kaneko and Parker H. Sercombe. Two portraits of Mr. Harman are given; one, with grandson, taken in January, 1907, has never before been published. We hope this will be an effective document for wide distribution. Price, per dozen, \$1.25; single copies, 20 cents.

We have sent out over 700 free copies of this pamphlet and expect to circulate many more in the same way. The expense of publication and circulation is quite heavy and we gladly accept cooperation in the work. Those who are interested are requested to send names of persons to whom they think copies should be sent. Inability to assist financially should not deter friends from sending such names to us.

The crowd demands affirmations and not proofs. Do not tell it why or wherefore, but only yes or no.—*Anatole France*.

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